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Art. I. *Account of the Life and Writings of David Hume, Esq.* By Thomas Edward Ritchie. 8vo. pp. 520. Price 10s. 6d. Cadell and Davies. 1807.

THIS is by no means so ample a memoir as the number of pages would seem to indicate. The last 80 pages are occupied with Hume's publication in French, relative to the affair with Rousseau; a translation of this pamphlet is inserted in the narrative, accompanied by several additional letters on the same business, and engrossing more than 100 pages; and about 130 pages are filled with criticism on Hume's writings, eight pages that were printed in the first edition of his Essays, but in the later ones omitted by the author, and a critique on Wilkie's Epigoniad, sent by Hume to the Critical Review. Much less than half the book, therefore, is occupied with what is strictly biographical, even if we include a considerable number of his letters to some of his distinguished friends, especially Dr. Robertson. In so much of the volume as we owe to the pen of Mr. Ritchie, we do not find occasion for any great measure of either praise or blame. It is written with perspicuity, in a style not clumsy, but not remarkable for elegance. The detail of the few events of Hume's life would be sufficiently orderly, if there appeared less eagerness to seize and dilate every circumstance that can be introduced as an episode. A character of sense and independence is visible throughout; and the present is one of the very few biographers who are free from the weakness of enthusiastically admiring, or the hypocrisy of affecting so to admire, the mixed and imperfect subject of their pages. If he could have brought himself to the obsequiousness of promising to laud his subject up to the pitch of eulogy which would have gratified the delicate ears of Hume's living relations, he might have been enabled to supply a great deficiency of information respecting the early years and habits of the philosopher; but we

are compelled to approve the independent conduct described in the note at page 4.

'In the hope of being enabled to fill up any chasm in this narrative, I applied to a near relation of Mr. Hume, and was told, that if the work was to advance his fame, and a copy of the manuscript furnished to the family, the information wanted would, perhaps, be supplied. With such conditions I refused compliance, choosing rather to remain satisfied with the little I had otherwise obtained, than to fetter my sentiments, and subject myself to so laborious a task, in return for what was probably of little importance.'

In the narrative part, great use is necessarily made of Hume's own memoir, called "My Own Life," with the addition of Dr. Smith's details of the circumstances which preceded the exit. This is followed by a general estimate of Hume, as a metaphysician, a moralist, a writer on general policy, and a historian. It is a brief review of all his writings, and evinces a good share of acuteness and knowledge. The last 18 pages of this review are filled with a curious collection of sentences from the History of England, as they stand corrected in the later editions, compared with the same sentences of the first edition, which are placed in an opposite column, with here and there a suggestion from Mr. R. of still further corrections, wanted in some of these sentences. It would not seem that Mr. Hume's composition can pretend to high merit on the ground of correctness.

It is not the biographer's fault that Hume's life furnished but a singularly meagre and uninteresting detail. It is curious to think how many thousands of his contemporaries whose names are forgotten, would have supplied each a far more animated and entertaining narrative. The story of many a common soldier or sailor, many a highwayman, many a gipsey, many a deserted child, and many a beggar, would have kept awake the attention which is much inclined to slumber over an account of this celebrated philosopher.—He was born at Edinburgh in 1711. There was some undefined quantity of nobility in the blood of his ancestors on both sides, and therefore we suppose in his own, of which he is said to have been always extremely vain. We are told, "the juvenile years of Hume were not marked by any thing which can attract our notice. His father died while our historian was an infant, and left the care of him, his elder brother Joseph, and sister Catharine, to their mother, who, although in the bloom of life, devoted herself to the education of her children with laudable assiduity." He went to school and to college, was designed by his friends for the law, but was often guilty of slyly stealing from the lectures of his venerable tutors, Voet and Vinius, into the much more dashing company of Cicero and

Virgil. These gentlemen had certainly taken care to make their own fortunes, in their day; but their harangues and hexameters were of so little service to that of their admirer, which had no broader basis than the patrimony of a Scotish younger brother, that he determined to enter on some commercial pursuit. He therefore left the citizens of Rome, and went to try his skill among those of Bristol; but finding himself, after a few months, totally unequal to the bustle incident to a mercantile situation, he abandoned the attempt, and went to France. Thence he returned to London in 1737, and, in the following year, published his Treatise of Human Nature.

Under the profession of shewing what qualifications are requisite for the satisfactory performance of such a work as this pretends to be, Mr. Ritchie has given a sketch of the history of philosophy, or rather a catalogue of philosophers, from Plato to Hume. But we do not exactly comprehend the design of this, unless he means to be understood, that to be able to indite a philosophical treatise on human nature, the writer must have studied all that has ever been written, by all the philosophers of ancient and modern times. We could certainly wish that Hume had deemed this an indispensable prerequisite to the privilege of writing and vending his own sceptical cogitations; but it is too evident that none of the infidel philosophers have ever had the conscience to acknowledge the obligation of this preliminary duty. This enumeration of distinguished names ends with a real curiosity, a list of about a sixth part, as the author believes, of "the commentators and scholiasts on Aristotle's philosophical works," which accumulates the titles of books containing, in all, a quantity of writing which would have amounted to several hundred quarto volumes.

It is well known, from Hume's own acknowledgement, that this his first performance was utterly neglected by the public. In making the acknowledgement, he praises the equanimity which he maintained on the occasion, and the facility with which his cheerful and sanguine temper returned to the habit of animation and hope. Mr. Ritchie has in his text consented to say the same thing, but has subjoined a note which gives another representation of the philosopher's patience and tranquillity.

'In the London Review, Vol. V. p. 200 (anno 1777), edited by Dr. Kenrick, there is a note on this passage in our author's biographical narrative, rather inimical to the amenity of disposition claimed by him. The Reviewer says,—"so sanguine, that it does not appear our author had acquired, at this period of his life, that command over his passions of which he afterwards makes his boast. His disappointment at the public

reception of his Essay on Human Nature, had indeed a violent effect on his passions in a particular instance; it not having dropped so *dead-born* from the press, but that it was severely handled by the Reviewers of those times, in a publication entitled *The Works of the Learned;* a circumstance which so highly provoked our young philosopher, that he flew in a violent rage to demand satisfaction of Jacob Robinson, the publisher, whom he kept, during the paroxysm of his anger, at his sword's point, trembling behind the counter, lest a period should be put to the life of a sober critic, by a raving philosopher.'

The repugnance of mankind to receive instruction, should not deter an enlightened and benevolent man, who may have failed in the first effort, from soliciting their attention again, and holding up salutary truths afresh to their view. Mr. Hume displayed in a high degree this generous perseverance. Having endeavoured to explain to an ungrateful and indocile nation, that there is a wonderful difference between impressions and ideas; that there is no such connection between causes and effects; as to support any argument in defence of religion or for the being of a God; that no man can admit the truth of the Christian religion but by a miracle taking place in his mind at every moment; that the Deity, if there be any such being, is just so great as his actual visible works indicate, and no greater; together with various other precious and pious doctrines, it had been a desertion of the great cause of truth and utility to have let these discoveries sink in silence, merely because the public had paid but little attention to them on their first or second promulgation. They might be received again with the same indifference; but whether men would hear or whether they would forbear, the philosopher was resolved the truth should be testified to them once more. After a few years, the substance of the treatise on human nature was new-modelled and re-published, with greater maturity of reasoning, in his Enquiry concerning Human Understanding, and his Enquiry concerning the Principles of Morals. These works, however, experienced the same neglect as the first. The grief of the disinterested reformer of the judgements and morals of men may well be imagined to have been extreme, at this repeated proof of their perverseness and hardness of heart; a grief so purely benevolent, that it could be but imperfectly consoled by the reflection, that he had at least performed his own part, and acquitted himself of all the guilt. In regard to such a case, one is anxious to believe, if one could, that really virtue is its own reward. If it be not so, there could be few spectacles more pitiable than that of a philosophic philanthropist, like Mr. Hume, toiling without any success as to the immediate object, and without any hope of a life after death to reward him amidst a happy rest from his labours. His generous distress was not, however, doomed to be alto-

gether without mitigation. About the same period of his life at which the two Enquiries ineffectually tried to obtain attention, he published some of his Essays, which, finding a more favourable reception, relieved in some measure the forlornness of his literary prospects, and gave a fresh stimulus to that indefatigable application to study, which even his disappointments had scarcely been sufficient to relax.

Though Mr. Hume failed to effect the great good which he had so much at heart, it would have been strange if he had failed to draw on himself the persecution which has been the usual lot of the promoters of an unpopular good cause.

In the General Assembly, which is the supreme ecclesiastical judicature of the Scotish church, two great parties had long subsisted, the one professing more liberal and moderate principles than the other. The zealots, in the warmth of opposition, affected to take great offence at many of their opponents for cultivating the friendship of Kames and Hume, in whose writings they now began to discover the most noxious doctrines; and finally resolved, by attacking these, to expose their enemies to popular obloquy, if not to defeat'. p. 52.

Mr. Ritchie's imputation of party-spirit, rather than an apprehension of danger from infidel principles, as the motive of some of the best men then living, is too evidently liberal and ingenuous to require our praise. Some preliminary measures however were adopted; the Assembly passed an act, expressing, in general terms, their abhorrence of infidel principles, and such books as tended to promote them; but their attention was for a while diverted to another concern.

'An affair of superior magnitude had engrossed the deliberations of that venerable body; for at this time the Scotish church was thrown into a general ferment by an attempt to introduce the reformed music. In accomplishing this, the most indecent scenes were exhibited. It was not uncommon for a congregation to divide themselves into two parties, one of which, in chaunting the psalms, followed the old, and the other the new mode of musical execution; while the infidel, who was not in the habit of frequenting the temple, now resorted to it, not for the laudable purpose of repentance and edification, but from the ungodly motive of being a spectator of the contest.

'Among the Scottish presbyterians it was an ancient practice to join in psalmody while they were busy at their occupations.'—'By the daily exercise of their musical talents, they were enabled to sing on Sundays with greater energy and expression. During the present dispute, it was customary for the partizans of the different kinds of music to convene apart, in numerous bodies, for the purpose of practising, and to muster their whole strength on the Sabbath. The moment the psalm was read from the pulpit, each side, in general chorus, commenced their operations; and as the pastor and clerk, or precentor, often differed in their sentiments, the church was immediately in an uproar. Blows and bruises were inter-

changed between the impassioned songsters, and, in many parts of the country, the most serious disturbances took place. In Edinburgh, the magistracy declared in favour of the modern improvement, and appointed a committee of ministers, among whom was the Rev. Mr. Hugh Blair, to concert the proper means for introducing it. As the author of this work is not a gifted son of Apollo, he is unable to decide on the merits of so momentous a question.' pp. 57, 58.

Not the strains of Apollo's own lyre would have beguiled the "fanatics," however, out of their purpose of moving, at the next meeting of the General Assembly, for a process against Hume. A long and warm debate took place in the committee, of which an abridged account is given from the Scots Magazine of those times. The Committee at length decided not to move the Assembly to the proposed inquisition into the writings of Hume. A little while afterwards, a process instituted before the Presbytery of Edinburgh, against one of Kames's books, was also dismissed.

There are various expressions in this and other parts of the volume, pretty plainly indicating Mr. R.'s own dispositions toward religion. His condemnation of these proceedings against infidelity does not appear to arise, in any degree, from a concern for the cause of religion, which he might think this an injudicious and injurious mode of defending, but from a contempt of the zeal which could think it worth while to take any interest about religion at all, or in *any* way to make a strenuous effort in its defence. Nor is it apparently his anxiety for the endangered liberty of the press, that prompts the indignation, but really a friendly sympathy with the cause of deism, and with Hume considered in the character of its advocate and apostle, to whose writings possibly the biographer feels indebted nd grateful for some part of his freedom from prejudice and superstition.

But, while we cannot entertain the smallest respect for the motive of our author's censure of these proceedings, we disapprove, as much as he can do, the exertion of temporal force, whether in an ecclesiastical or purely secular form, or any proceedings tending to this exertion, against the propagators of erroneous speculations. We disapprove it for the obvious reasons which have been repeated innumerable times.

1. The exertion of force for the suppression or punishment of error, proceeds on a principle which is itself the most impious of all errors: it assumes the infallibility of the power that makes it.

2. Though the power, whether an individual or a corporation of persons, exercising such authority, *were* an infallible judge of truth, there can be no proof derived from the Chris-

tian institutes, that the Governor of the world has invested the temporal authority with any right of interference or punishment, one step beyond the offences which immediately violate the good order of the body politic. But the most absolute proof from this source is required, since nothing can be more dangerous and wicked, than to hazard an encroachment on the peculiar and exclusive province of the Divine jurisdiction.

3. As this exercise of power is not authorised by Christianity, so neither can it be justified by any practical experience of its being adapted to produce its intended effect. The experience of ages testifies its inefficacy. The re-action of the human mind, against what has been felt as persecution, has commonly produced a more obstinate adherence to the obnoxious opinions, which have thenceforth been propagated with more daring zeal, or with more sedulous cunning, so that their extermination could be effected only by exterminating their believers.

4. If this power is to be exercised at all, there are no definable limits to its exercise, since there can be no indisputable rules for deciding what error is too small, or what punishment is too great. It will be impossible to ascertain the proportions of turpitude and pernicious tendency in the various forms and degrees of error; and among the adherents to any given system of opinions, there will not be wanting some who can foresee the most dreadful consequences necessarily resulting from the rejection of even the minutest of its articles, and who therefore, if invested with power, and unrestrained by policy, would enact fines, imprisonment, exile, or death, against the slightest deviation from the appointed creed.

5. If we could even admit the possibility of such an exercise of human power being just in the abstract, it is impossible to find or imagine any man, or corporation of men, so sublimely virtuous as to exercise it with an exclusive disinterested regard to its object. In all cases that ever yet occurred, worldly advantage, or the spirit of party, or some other mean principle, has mingled in those proceedings of temporal power, against heretics and unbelievers, which have been professedly dictated by a pure love of truth.

Lastly, it seems no less than a virtual rejection of religion, to admit that its evidence is not such as to support it, without the assistance of a provision to inflict temporal pains and penalties on its adversaries and deserters.

In these observations we have used the word *temporal power*, notwithstanding that the proceedings meditated against Hume were of an ecclesiastical nature. It is scarcely necessary to observe, that wherever the church is formally supported as a corporate body by the authority, and as a constituent part, of

the state, it has the power of the state in all its institutions and proceedings, and can either inflict punishment by a process of its own, or consign the offender over to the civil magistrate. If the excommunication, which would have followed the success of the proposed measure against Hume and Kames, had amounted to no more than purely an ecclesiastical anathema, the expression merely of the *opinion* of the clerical body, they would have laughed at the church and all its assemblies and debates; but as the case stood, they both felt no little anxiety; for, as Mr. Ritchie observes, "when their adversaries were armed with a sentence of excommunication, they had it in their power to institute a criminal process in the ordinary courts of justice. Similar measures of severity had not unfrequently been resorted to in England, where Woolston had not only been exalted to the pillory, but bore on his person manifest evidence of the humane and tolerant spirit of a national clergy." (p. 70) All men of liberal mind rejoice that these methods of refuting and restraining infidelity have long since become obsolete. For some years past our government and clergy have had the wisdom to consign the question, in all its parts, to the pure jurisdiction of reason; and the writings of our Christian advocates have shewn how safely the sacred cause may be left without any other aid, except the influence of heaven. Reviewing the transactions of past ages, we may exult in it as a grand attainment of the human mind, and a noble distinction of the present times, that men are become persuaded religion possesses within itself the means of its triumph, and is of too lofty a spirit to accept any obligations from magistrates, pillories, and prisons.

These discussions in the ecclesiastical courts somewhat contributed to bring into notice the portion of the History of England which Hume published about this time. For a number of years, however, the sale was slow, and the slender share of reputation most mortifying to his ruling passion. With the exception of two or three tracts, he had not even the consolation of exciting literary hostility, which would have been beyond all comparison more gratifying to him than this silent and inglorious toleration. He pretends indeed, in his memoir of his own life, that some parts of the history did excite a violent clamour; but this story seems to have been of the same accuracy as that of the redoubtable Falstaff, when he swore he had been set upon by some fifty ruffians at least; for the biographer, "after a diligent search into the literary histories of that period, has been unable to discover any of that outcry which assailed the sensitive ears of Mr. Hume. In later times, indeed, his accuracy, impartiality, and political tenets, have been attacked, and with justice, but without any clamour, and seldom with illiberality." p. 106.

Many pages are occupied with a history of the successive literary societies in Scotland; the Rankenian Club, the Poker Club, the Select Society, the Philosophical Society, and the Royal Society of Edinburgh, of several of which Hume was a member, together with the most eminent of his contemporaries. It is justly asserted that these associations greatly contributed, beside their effect on the individuals composing them, to promote in Scotland a literary taste, a refinement of composition, and a bold and comprehensive speculation.

A kind of amicable rivalry in historical composition, confirmed the habits of intimate communication between Hume and Robertson; the greater number of the letters of Hume which are published, or rather re-published in this volume, (for many of them have been printed before,) are addressed to his brother historian. Both these and his other letters are in general excellent specimens of an easy diction, unaffected good sense, politeness, and sometimes delicate pleasantry. We will transcribe one or two of the shorter letters.

'Mr. Hume to Dr. Robertson.

'I forgot to tell you, that two days ago I was in the House of Commons, where an English gentleman came to me and told me that he had lately sent to a grocer's shop for a pound of raisins, which he received wrapped up in a paper that he shewed me. How would you have turned pale at the sight! It was a leaf of your History, and the very character of Queen Elizabeth, which you had laboured so finely, little thinking it would so soon come to so disgraceful an end. I happened a little after to see Millar, and told him the story; consulting him, to be sure, on the fate of his new boasted historian, of whom he is so fond. But the story proves more serious than I apprehended. For he told Strahan, who thence suspects villany among his 'prentices and journeymen; and has sent me very earnestly to know the gentleman's name, that he may find out the grocer, and trace the matter to the bottom. In vain did I remonstrate that this is sooner or later the fate of all authors, *serius, ocyus, sors exitura.* He will not be satisfied, and begs me to keep my jokes for another occasion. But that I am resolved not to do; and, therefore, being repulsed by his passion and seriousness, I direct them against you.

'Next week I am published; and then I expect a constant comparison will be made between Dr. Robertson and Mr. Hume. I shall tell you in a few weeks which of these heroes is likely to prevail. Meanwhile I can inform both of them for their comfort, that their combat is not likely to make half so much noise as that between Broughton and the one-eyed coachman. *Vanitas vanitatum, atque omnia vanitas.* I shall still except, however, the friendship and good opinion of worthy men. I am, &c." pp. 116, 117.

'Mr. Hume to Dr. Robertson.

'You have very good cause to be satisfied with the success of your History, as far as it can be judged of from a few weeks publication. I

have not heard of one who does not praise it warmly; and were I to enumerate all those whose suffrages I have either heard in its favour, or been told of, I should fill my letter with a list of names. Mallet told me that he was sure there was no Englishman capable of composing such a work. The town will have it that you was educated at Oxford, thinking it impossible for a mere untraveled Scotchman to produce such language. In short, you may depend on the success of your work, and that your name is known very much to your advantage.

'I am diverting myself with the notion how much you will profit by the applause of my enemies in Scotland. Had you and I been such fools as to have given way to jealousy, to have entertained animosity and malignity against each other, and to have rent all our acquaintances into parties, what a noble amusement we should have exhibited to the blockheads, which now they are likely to be disappointed of. All the people whose friendship or judgement either of us value, are friends to both, and will be pleased with the success of both, as we will be with that of each other. I declare to you I have not, of a long time, had a more sensible pleasure than the good reception of your History has given me within this fortnight.' pp. 118, 119.

We transcribe the following well known letter, partly for the sake of some minor rules of composition, which we have very frequent occasion to wish better attended to, and partly to shew on what terms the reverend *divine* consented to maintain his friendship with the profane philosopher.

'Mr. Hume to Dr. Robertson.

'I got yesterday from Strahan about thirty sheets of your History, to be sent over to Suard, and last night and this morning have run them over with great avidity. I could not deny myself the satisfaction (which I hope also will not displease you) of expressing presently my extreme approbation of them. To say only they are very well written, is by far too faint an expression, and much inferior to the sentiments I feel: they are composed with nobleness, with dignity, with elegance, and with judgment, to which there are few equals. They even excel, and I think in a sensible degree, your History of Scotland. I propose to myself great pleasure in being the only man in England, during some months, who will be in the situation of doing you justice; after which you may certainly expect that my voice will be drowned in that of the public.

'You know that you and I have always been on the footing of finding in each other's productions *something to blame* and *something to commend;* and therefore you may perhaps expect also some seasoning of the former kind; but really neither my leisure nor inclination allowed me to make such remarks, and I sincerely believe you have afforded me very small materials for them. However, such particulars as occur to my memory I will mention. *Maltreat* is a Scotticism, which occurs once. What the devil had you to do with that old-fashioned, dangling word *wherewith!* I should as soon take back *whereupon*, *whereunto*, and *wherewithal*. I think the only tolerable, decent gentleman of the family is *wherein;* and I should not choose to be often seen in his company. But I know your affection for *wherewith* proceeds from your partiality to Dean Swift, whom I can

often laugh with, whose style I can even approve, but surely can never admire. It has no harmony, no eloquence, no ornament, and not much correctness, whatever the English may imagine. Were not their literature still in a somewhat barbarous state, that author's place would not be so high among their classics. But what a fancy is this you have taken of saying *an hand, an heart, an head?* Have you *an ear?* Do you not know that this *n* is added before vowels, to prevent the cacophony, and ought never to be used before *h*, when that letter is sounded? It is never pronounced in these words, why should it be wrote? Thus, I should say, *a history* and *a historian;* and so would you too, if you had any sense. But you tell me that Swift does otherwise. To be sure there is no reply to that, and we must swallow your *hath* too upon the same authority. I will see you d——d sooner. But I will endeavour to keep my temper.' pp. 286, 287.

We cannot help asking whether so polite a man as Hume appears to have been, would have taken such a liberty, if he had not been very certain that the pious minister of the gospel could very easily pardon an insult to a solemn topic of religion.

Hume enjoyed the high advantage over his accomplished friend, of residing, at several times, a number of years in France and Italy, as well as of spending considerable portions of time in the English metropolis. From this citizenship of the world, he necessarily acquired a considerable degree of freedom from local prejudices, tastes, and dialect, an ampler collection of facts for an inductive estimate of human nature, and a richer store of images, supplied by so many views of nature and art, for giving life, colour, and variety, to the pictures and narrations of history. And yet it is almost wonderful that, in point of fact, he so little, after all, excelled in these respects his untravelled rival. If it be admitted that Hume has the advantage in shrewdness of minute discrimination, yet we believe it is felt by sensible readers, that Robertson is quite as much a master of general principles, that he gives a still greater prominence to important facts, and that, in the art of infusing into the scenes a moral interest, which shall command the passions, he far surpasses his frigid contemporary; in short, that history, under the management of Robertson, is less a *scene of the dead*, than under that of Hume. The style also of the former is almost as exempt from nationality of phrase as that of the latter.

In quality of secretary to the British ambassador, Hume visited Vienna and Turin, and about the age of fifty was employed as *chargé d'affaires* at Paris. It was at this time that he became involved in the well-known affair with Rousseau, which has more of the character of an adventure than any other circumstance of his life, and of which the story and documents, in French and English, fill almost half the present volume.

Our philosopher invited Rousseau to take refuge in England, from the danger which threatened him in France on account of his Emilius, which had given offence to the ecclesiastical order. Rousseau availed himself of the invitation; and Hume really appears to have taken extraordinary pains, with extraordinary patience, to place him in an agreeable situation, which was at last effected in Derbyshire. For a short time, the expressions of gratitude and admiration were raised to a style of fulsome excess. But very soon the morbid mind of Rousseau began to conceive dark suspicions, that his pretended benefactor was only a wicked and traiterous agent of that grand conspiracy, which it was now most evident that all mankind had taken the trouble to enter into, against his peace, his fame, and even his personal safety. The circumstances which excited the suspicion, and soon confirmed it into an invincible persuasion, were more trivial than even those from which dramatists have represented the commencement and progress of mistaken jealousy. A more amusing exhibition was perhaps never made, of the servility of a strong understanding to a wretched temperament, than that afforded by a number of letters of Rousseau, and especially by one of great length, describing the whole progress of his feelings, and replete with virulence, eloquence, and perverse ingenuity. The reader at this time may be entertained by the quarrel without caring which of them was in the wrong, though his censure will inevitably fall on the citizen of Geneva. The dispute was well worth perusing, for the sake of the contrast between the men; for the world will probably never see again such an instance of the two extremes of the philosophic character, brought in contact. We could amuse ourselves by compounding, in imagination, these two elements in equal proportions, or with various degrees of the predominance of either. It may be worth while for any one who proposes to set up for a philosopher, to do this, in order to find the standard to which it may be prudent to conform himself. About an equal mixture of them would make a man whom all would be constrained to admire; but no mixture would constitute one whom a good man could approve or revere. Even if the history of the world did not supply a far nobler class of human beings, to be placed in contrast with such as the persons in question, or as any imaginable combination of the two characters, it would still be evident, that men most religiously devoted to the pursuit of fame, that is, idolatry of self, devoid of any pure, unmingled wish to do good, and neglectful or contemptuous of the authority of the Supreme Spirit, are creatures of a very degraded order, mere *terræ-filii*, notwithstanding the sagacity which can illustrate the records of time, or unfold the n aıəɹnof man

notwithstanding the originality which can invent new systems, or the eloquence which can adorn them.

In the summer of 1766, Mr. Hume went to Edinburgh, with the intention of spending the rest of his days there, in philosophical retirement, and in the enjoyment of what might be deemed, for a philosopher, a very high state of affluence, as he now possessed a revenue of 1000*l.* a year, including a pension of 500*l.* from government; but in 1767 he was invited to succeed Mr. Burke as under secretary of state to Gen. Conway.

'Our author accordingly repaired to London, and entered on his office. Whether he possessed talents eminently adapted to this situation, it would now be superfluous to inquire; certain it is, that the state papers of those times evince no extraordinary marks of splendid abilities. In January, 1768, the General retired, and Hume followed his example.' p. 181.

'From this time, to the period of his death, his life presents nothing worthy of notice; for his migrations from Edinburgh to London, and back again, ceased to be interesting in the history of literature, and were so devoid of incident, as not to entitle them to attention. In Spring, 1775, he was struck with a disorder in his bowels, which at first gave him no alarm: but, a twelvemonth afterwards, proved mortal. It is impossible not to admire and envy the serenity of his mind at the very time he felt the malady to be incurable.' p. 291.

The account of the closing part of Hume's life has long been very well known to the public; but we are inclined to print it once more, as exhibiting what would probably be admitted, and even cited, by infidels, as an example of the noblest and most magnanimous deportment in the prospect of death, that it is possible for any of their class to maintain; an example indeed which very few of them ever, in their serious moments, dare promise themselves to equal, though they may, like Mr. Ritchie, deem it in the highest degree enviable. It may be taken as quite their apostolic specimen, standing parallel in their history to the instance of St. Paul in the records of the Christians, "I have fought a good fight," &c. Mr. Hume had visited Bath, but was returning to Scotland, under an increase of his fatal malady. At this period, however,

'His cheerfulness never forsook him. He wrote letters to his literary friends, informing them of his intention to be at Edinburgh on a certain day, and inviting them to dine with him on the day following. It was a kind of farewell dinner; and among those who came to partake of the hospitality of the dying historian, were Lord Elibank, Dr. Smith, Dr. Blair, Dr. Black, Professor Fergusson, and John Home.

'At his return to Edinburgh, Mr. Hume, though extremely debilitated by disease, went abroad at times in a sedan chair, and called on his friends; but his ghastly looks indicated the rapid approach of death. He diverted himself with correcting his works for a new edition, with reading books of amusement, with the conversation of his friends, and sometimes

in the evening with a party at his favourite game of whist. His facetiousness led him to indulge occasionally in the bagatelle. Among other verbal legacies, in making which he amused himself, the following whimsical one has been related. The author of Douglas is said to have a mortal aversion to port wine, and to have had frequent disputes with the historian about the manner of spelling his name. Both these circumstances were often the subjects of Mr. Hume's raillery; and he verbally bequeathed to the poet a quantity of port wine, on condition that he should always drink a bottle at a sitting, and give a receipt for it under the signature of John Hume.

'Dr. Smith has recorded an instance of Mr. Hume's sportive disposition; and it also shews the placidity of his mind, notwithstanding the prospect of speedy dissolution. Colonel Edmonstone came to take leave of him; and, on his way home, he could not forbear writing Hume a letter, bidding him once more an eternal adieu, and applying to him the French verses in which the Abbé Chaulieu, in expectation of his own death, laments his approaching separation from his friend the Marquis de la Fare. Dr. Smith happened to enter the room while Mr. Hume was reading the letter; and in the course of the conversation it gave rise to, Mr. Hume expressed the satisfaction he had in leaving his friends, and his brother's family in particular, in prosperous circumstances. This, he said, he felt so sensibly, that when he was reading, a few days before, Lucian's Dialogues of the Dead, he could not, among all the excuses which are alleged to Charon for not entering readily into his boat, find one that fitted him. He had no house to finish; he had no daughter to provide for; he had no enemies upon whom he wished to revenge himself. "I could not well imagine," said he, "what excuse I could make to Charon, in order to obtain a little delay. I have done every thing of consequence which I ever meant to do. I could at no time expect to leave my relations and friends in a better situation than that in which I am now likely to leave them: I therefore have all reason to die contented."

"He then diverted himself," continues Dr. Smith, "with inventing several jocular excuses, which he supposed he might make to Charon, and in imagining the very surly answers which it might suit the character of Charon to return to them.—"Upon further consideration," said he, "I thought I might say to him, "Good Charon, I have been correcting my works for a new edition. Allow me a little time, that I may see how the public receives the alterations." But Charon would answer, "When you see the effect of these, you will be for making other alterations. There will be no end of such excuses; so, honest friend, please step into the boat." But I might still urge, "Have a little patience, good Charon: I have been endeavouring to open the eyes of the public. If I live a few years longer, I may have the satisfaction of seeing the downfall of some of the prevailing systems of superstition." But Charon would then lose all temper and decency: "You loitering rogue, that will not happen these many hundred years. Do you fancy I will grant you a lease for so long a term? Get into the boat this instant, you lazy, loitering rogue."

'The hour of his departure had now arrived. His decline being gradual, he was, in his last moments, perfectly sensible, and free from pain. He shewed not the slightest indication of impatience or fretfulness, but conversed with the people around him, in a tone of mildness and affection;

and his whole conduct evinced a happy composure of mind. On Sunday, the 25th of August, 1776, about four o'clock in the afternoon, this great and amiable man expired.' pp. 298,—301.

On this most remarkable exhibition we think there was room for the biographer to have made several observations; as,

First, supposing a certainty of the final cessation of conscious existence at death, this indifference to life, if it was not affected (which indeed we suspect it to have been in part), was an absurd undervaluation of a possession which almost all rational creatures, that have not been extremely miserable, have held most dear, and which is in its own nature most precious. To be a conscious agent, exerting a rich combination of wonderful faculties, to feel an infinite variety of pleasurable sensations and emotions, to contemplate all nature, to extend an intellectual presence to indefinite ages of the past and future, to possess a perennial spring of ideas, to run infinite lengths of inquiry, with the delight of exercise and fleetness, even when not with the satisfaction of full attainment, and to be a lord over inanimate matter, compelling it to an action and an use altogether foreign to its nature,—to be all this, is a state so stupendously different from that of being simply a piece of clay, that to be quite easy and complacent in the immediate prospect of passing from the one to the other, is a total inversion of all reasonable estimates of things; it is a renunciation, we do not say of sound philosophy, but of common sense. The certainty that the loss will not be felt after it has taken place, will but little soothe a man of unperverted mind in considering what it is that he is going to lose.

2. The jocularity of the philosopher was contrary to good *taste*. Supposing that the expected loss were *not*, according to a grand law of nature, a cause for melancholy and desperation, but that the contentment were rational; yet the approaching transformation was at all events to be regarded as a very grave and very strange event, and therefore jocularity was totally incongruous with the anticipation of such an event: a grave and solemn feeling was the only one that could be in unison with the contemplation of such a change. There was, in this instance, the same incongruity which we should impute to a writer who should mingle buffoonery in a solemn crisis of the drama, or with the most momentous event of a history. To be in harmony with his situation, in his own view of that situation, the expressions of the dying philosopher were required to be dignified; and if they were in any degree vivacious, the vivacity ought to have been rendered graceful by being accompanied with the noblest effort of the intellect of which the efforts were going to cease for ever. The low vivacity of which we have been reading, seems but like the quickening

corruption of a mind whose faculty of perception is putrifying and dissolving even before the body.—It is true that good men, of a high order, have been known to utter pleasantries in their last hours. But these have been pleasantries of a fine ethereal quality, the scintillations of animated hope, the high pulsations of mental health, the involuntary movements of a spirit feeling itself free even in the grasp of death, the natural springs and boundings of faculties on the point of obtaining a still much greater and a boundless liberty. These had no resemblance to the low and laboured jokes of our philosopher; jokes so laboured as to give strong cause for suspicion, after all, that they were of the same nature, and for the same purpose, as the expedient of a boy on passing through some gloomy place in the night, who whistles to lessen his fear, or to persuade his companion that he does not feel it.

3. Such a manner of meeting death was inconsistent with the scepticism, to which Hume was always found to avow his adherence. For that scepticism necessarily acknowledged a possibility and a chance that the religion which he had scorned, might, notwithstanding, be found true, and might, in the moment after his death, glare upon him with all its terrors. But how dreadful to a reflecting mind would have been the smallest chance of meeting such a vision! Yet the philosopher could be cracking his heavy jokes, and Dr. Smith could be much diverted at the sport.

4. To a man who solemnly believes the truth of revelation, and therefore the threatenings of divine vengeance against the despisers of it, this scene will present as mournful a spectacle as perhaps the sun ever shone upon. We have beheld a man of great talents and invincible perseverance, entering on his career with the profession of an impartial inquiry after truth, met at every stage and step by the evidences and expostulations of religion and the claims of his Creator, but devoting his labours to the pursuit of fame and the promotion of impiety, at length acquiring and accomplishing, as he declared himself, all he had intended and desired, and descending toward the close of life amidst tranquillity, widely-extending reputation, and the homage of the great and the learned. We behold him appointed soon to appear before that Judge to whom he had never alluded but with malice or contempt; yet preserving to appearance an entire self-complacency, idly jesting about his approaching dissolution, and mingling with the insane sport his references to the fall of "superstition," a term of which the meaning is hardly ever dubious when expressed by such men. We behold him at last carried off, and we seem to hear, the following moment, from the darkness in which he vanishes, the shriek of surprise

and terror, and the overpowering accents of the messenger of vengeance. On the whole globe there probably was not acting, at the time, so mournful a tragedy as that, of which the friends of Hume were the spectators, without being aware that it was any tragedy at all.

If that barbarous old Charon *would* have permitted a century or two more of life, it is probable that Hume would have been severely mortified in viewing the effect of his writings against "superstition," an effect so much less than his vanity no doubt secretly anticipated. Indeed his strictly philosophical works seem likely to fall into utter neglect. The biographer justly observes, that, though very acute, they are not very lucid or systematical in point of reasoning; and they have none of that eloquence, which sometimes continues to interest the general reader in works that are becoming superannuated in the schools of philosophy. Many of his shorter essays will always be read with much advantage; but his History, we need not say, is the basis of his permanent reputation; and it will perpetuate the moral, as well as the intellectual cast of his mind; it will shew a man indifferent to the welfare of mankind, contemptuous of the sublime feelings of moral and religious heroism, incapable himself of all grand and affecting sentiments, and constantly cherishing a consummate arrogance, though often under the semblance and language of philosophic moderation.

As to Mr. Ritchie, we have already expressed respect for his understanding; but we cannot feel that the volume before us gives him any claims to the public gratitude.

Art. II. *A Concise View of the Succession of Sacred Literature*, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters to the Year of our Lord 345. By Adam Clarke, A. M. 12mo. pp. xiv. 312. Price 5s. 6d.; royal, 7s. 6d. bds. Lomas, Butterworth, Baynes. 1807.

MR. Clarke surprises us with the variety and magnitude of his labours. With that maturity of judgement, the result of long experience, which always directs his attention to objects of great utility, he unites the ardour even of youth in the execution of his designs. Amidst incessant engagements, he appears to the public as if he had only to remain in his study to write for their instruction. But a short time ago, we had to inform our readers of the completion of the author's Bibliographical Dictionary *, the most comprehensive performance of its kind in the English language; and we have now to announce the first volume of a publication, highly interesting to the cul-

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* Vide Ecl. Rev. Vol. III. pp. 396—406.

tivators of sacred literature, and of peculiar importance to those whose duty it is to inculcate and defend the contents of the inspired volumes. Who can, without sorrow, hear such a man say of two works of considerable magnitude which were at the press and nearly completed—" a fire which happened a few days ago in the printing office, has consumed the labour and hopes of some years, and left not one wreck behind." To this he adds, with the coolness of a philosopher—we should say, with the composure of a Christian,—" this circumstance has given me the opportunity of completing the present volume." That he may long live in health and peace, to repair this unfortunate loss, will be the earnest wish of every intelligent reader.

The present work is introduced by some Remarks on the Origin of Language, and of Alphabetical Characters; the strange conjectures formed by learned men on which subjects, as well as on the formation of society, and of the human race itself, prove in no slight degree the *advantages*, if not the *necessity* of Revelation, as a means of imparting knowledge to the understanding, as well as purity to the affections of mankind. Mr. C. sums up his observations on the origin of letters in these words: " as there is no evidence whatever, that there was any WRITING *before the giving of the law;* and as then God is said to have written the Decalogue with his own finger; and as, after this time, *writing* is always mentioned, when a suitable occasion offers; I conclude, that God himself taught the use of *alphabetical* characters to man." In this decision we should very possibly have acquiesced, had we not remembered that a passage existed in the book of Exodus, which implies, at least, that Moses was previously acquainted with the art of writing: Exod. xvii. 14. " *write* this for a memorial in a *book*, &c." This command, we presume, was given immediately after the victory over Amalek, and consequently prior to the promulgation of the law at Sinai. That the knowledge of writing was a divine grant we readily admit, but why it should be so distinguished from other " good and perfect gifts," as to be the subject of a precise and personal communication from God, is not apparent. There is no *necessity* for such a solution; for the ordinary influences of the divine spirit upon human intellect, in kind if not in degree, are doubtless adequate to account for the fact. Probably, all that can with propriety be said on the subject is, that God, having determined to give to mankind a *written* revelation of his will, took care, in the dispensations of his providence, that the art of writing should be sufficiently known to his servants who were to fulfil his pleasure, at the appointed period. Whatever may be thought, however, on its origin, this is clear, that the Scriptures afford

notices of this necessary art, beyond comparison more ancient than any human record.

The account given of the several writers whose works are admitted into the canon of the Old Testament, and also of the apocryphal authors, is concise and judicious; it is accompanied with useful information on the subject of the Septuagint, the Masorah, and the Jewish Targums and Talmuds. We heartily concur with Mr. C. in wishing that Christian divines were better acquainted with these stores of Jewish learning, which would doubtless assist them in their discussions with the Jews. We will enforce his opinion and our own, by a quotation from a converted Jew on that subject. "Optarem, potius, omnes inter Christianos eruditi Talmud legere queant, quo Judæos etiam ex ipso eorundem Talmude convincere, et religionem Christianam inde tueri ac defendere illis liceat. Hac ratione sine dubio plures Judæi ad Christum perducerentur, quam nunc, proh dolor! fieri contingit." Gerson, quoted by Wagenseil.

We pass on through the Account of the "Sacred Classics of the New Testament," in which the same plan is continued, to the section on the 1st Epistle of John; this contains the interesting observations, printed a few years since for the use of Mr. C.'s friends, and referred to in Butler's Horæ Biblicæ, (Vol. II. p. 263.) on the controverted text, 1 John v. 7. The value of the dissertation is much enhanced by engraven fac-similes of the passage, as it is found in the Codex Montfortii, (supposed by Mr. C. to be a MS. not of the 15th or 16th, but of the 13th century,) and in the Complutensian Polyglot, printed 1514, "which are properly the only *Greek authorities* on which the authenticity of the text of the three witnesses depends." He takes occasion to correct some inaccuracies into which Michaelis, and his translator Mr. Marsh, have fallen, in their observations on this MS., (the date of which he fixes, we think, satisfactorily,) although he coincides upon the whole with these learned men, and with Griesbach and others, in concluding the passage to be spurious. "At the same time," he observes, "I would not have my readers to imagine, that the proofs against the authenticity of the passage, are *demonstrative*—to me they are not so; yet they are strongly *presumptive*." A remarkable and evident allusion to the passage, in the writings of Cyprian, who died A. D. 258, is quoted p. 203; "Dicit Dominus, *Ego et Pater unum sumus.* Et iterum, de *Patre et Filio et Spiritu Sancto* scriptum est, *Et hi Tres unum sunt.*" As Mr. C. asks, "where is this *written* except in the above text?"—Mr. Clarke mentions in his preface the confession of faith by the Orthodox Bishops, presented to King Huneric, A. D. 484, and agrees with Mr. Butler in admitting it as an

argument highly deserving attention. It had also been urged by Bossuet in a letter to Leibnitz.

On the controversy relative to the authenticity of the Apocalypse, the author is altogether silent, which we are sorry for, on account of the importance which it has recently acquired from the endeavours made by two learned Germans, whose works are extensively circulated in this country, to discredit the authority of this portion of the sacred canon. To what is it owing, that while the objections of Michaelis and Less are in the hands of every student, the answers of Storr * and Reuss are unknown in our language? We are happy, however, to refer our readers, who wish for information on the subject, to the able dissertation of Archdeacon Woodhouse, (Vide Ecl. Rev. Vol. II. p. 914).

We have now reached that part of the volume which presents the succession of Ecclesiastical Writers from the times of the Apostles: and by this, we conceive, the merit and value of the performance are chiefly to be appreciated. The authorities necessary for competent information on the preceding subjects are readily to be obtained; but the whole compass of literature will be searched in vain for so concise and useful an epitome as may be found between the 105th and 312th pages of this volume, comprising the Ecclesiastical Authors from Barnabas A. D. 71, to Julius Firmicus Maternus A. D. 345. The reader is not presented with a mere bibliographical account of the names of the writers and the editions of their works, but he will find a brief narration of their lives, and such "a faithful and distinct analysis" of their writings, as will present "in a few pages the substance of immense volumes." Mr. C. justly adds,

'The labour that this has occasioned, can only be appreciated by those who consider the ponderous volumes of Writers in different languages, which, in order to compose this Work, it was necessary not merely to read in their *titles* or *indexes*, but in most cases to examine in *every page*, that a true synopsis of the Author's opinions might be laid before the Reader. As proofs of this, I may refer to what is written on the articles *Justin Martyr*, *Irenæus*, *Theophilus*, *Clemens Alexandrinus*, *Tertullian*, *Origen*, *Gregory Thaumaturgus*, *Cyprian*, *Arnobius*, *Lactantius*, *Eusebius*, and *Athanasius*; under each of which, may I not venture to say, that the intelligent Reader will find something to amuse, much to please, and not a little to profit him? It is a matter of no small utility, to be able to tell with little or no labour, what the subjects were, on which so many eminent men in various ages have employed their pens.' pp. iv.—v.

Indeed, had the indefatigable author contented himself with repeating what he might have found in former compilers, the labour would appear formidable to those who consider, that the

* Of this venerable divine, the reader will find a copious and authentic memoir in our first volume, pp. 707—710.

" Bibliothéque des Auteurs Ecclesiastiques" of Du Pin was published in 58 vols. 8vo., and that the more accurate, though less agreeable, " Histoire générale des Auteurs Sacrés et Ecclésiastiques" of Cellier extended to 23 vols. 4to.

From the review of such an interesting period of ecclesiastical literature, conducted with so much industry and judgement, Mr. C.'s readers will naturally look for much to instruct and entertain them; nor will their expectations be disappointed. We acknowledge that amidst the profusion of attractive matter, we have felt some difficulty to determine upon what passage our choice should fall, in order to present a specimen of the manner in which the work is executed. While reading the volume, we marked for that purpose the account of the interesting dialogue of Justin with Trypho the Jew; Tatian's oration against the Greeks; the reveries of the Valentinians on the subject of the Eons; the apology of Tertullian, and his observations on theatrical representations; Arnobius's admirable arguments in favour of Christianity; Origen's allegorical interpretations of Scripture; the lively biographical account of Gregory Thaumaturgus; the reasonings of Lactantius " *de ira Dei*;" and various others of less considerable extent. We had even fixed upon the view given of the " Præparatio Evangelica" of Eusebius, as it affords a natural opportunity of repeating a wish of Mr. C.'s, in which we readily concur, that some able person would undertake " a new translation of the Ecclesiastical History of Eusebius, with the notes of Valesius, Drs. Lardner and Jortin, and others." But as the following article is a complete specimen of the execution of the book, giving an account of the writer, and of his work, and noticing the Editio princeps, the Editio optima, and the best translation of it into English, we are inclined to think it will be the most satisfactory and acceptable to the reader.

' THEOPHILUS, *A. D.* 181.

Originally a heathen, was converted to the christian faith, and became bishop of Antioch in the eighth year of *Marcus Antoninus*, having succeeded *Eros*, the fifth bishop of that see, in 168. He died in the beginning of the reign of *Commodus*, about A. D. 181.

' He wrote three books concerning the christian religion to a heathen, named *Autolycus*, who had exultingly said, *Shew me thy God?* In this work he has proved himself to be a man of extensive learning, and well acquainted with all the ancient Greek writers, from whom he has made frequent and valuable quotations.

' In answer to the above question of Autolycus, he shews in the *first book*, 1. That the *true God* cannot be seen but by the eyes of the understanding when purified from sin. 2. That God cannot be expressed by any corporeal representation, because his perfections infinitely surpass all our conceptions. 3. That though he cannot be discerned by the eyes of the body, yet he may be known by his works and providence. And,

4. that God shall be seen, when men are delivered from mortality and corruption.

'He next argues in behalf of the *resurrection*: proves the reasonableness of believing it; shews that in many arts and matters which concern the support and comfort of life nothing is brought to an issue without faith: shews that the succession of day and night, the destruction and production of plants and fruits, the change and full of the moon, and restoration to health from a state of sickness, are all so many images of the resurrection. In the *fourth section* of this book he gives a curious definition of some of the principal names by which God was acknowledged among the christians. He is called Αναρχος, Anarchus, because he is *without beginning*, unbegotten, immutable and immortal. God, Θεος, δια το τεθεικεναι because he places all things on his own stability. And he has this name of θεος also from θειν, which signifies to *run*, *move*, *operate*, *nourish*, *rescue*, *govern* and *vivify*.—He is also named Κυριος, the Lord; δια το κυριευειν, because he is the ruler of all things.—Πατηρ, *Father*, because he is before all things.—Δημιουργος, Demiurgus, and Ποιητης, the Framer, because he is the creator and former of all things. Παντοκρατωρ, the Almighty, because he possesses and comprehends all things.

'As *Autolycus* had desired a fuller account of the christian faith, &c., Theophilus resumes the subject in the *second book*, and begins by shewing the absurdity of that worship to which his friend had been addicted: ridicules the accounts the poets and historians give of their gods; and quotes several passages from *Hesiod*, *Homer*, *Simonides*, *Archilochus*, *Pindar*, *Aratus*, *Sophocles*, *Euripides*, *Thestius*, *Satyrus* and *Plato*. He compares these with the rational accounts given by *Moses* and the *Prophets*; takes a view of the six days work in the creation—the formation and fall of man—the birth of *Cain* and *Abel*—the invention of arts by the first inhabitants of the world;—the building of cities—origin of government—division of tongues, &c. &c. concerning which the Greeks have nothing but fabulous accounts. In speaking of the *three* days which preceded the formation of the luminaries, he says, αι τρεις ημεραι—τυποι εισιν της ΤΡΙΑΔΟΣ, του θεου και του λογου αυτου, και της σοφιας αυτου. *These three days were types of the TRINITY, of God, and his Word, and his Wisdom.*

'I think this is the first place, where the word τριας, or *Trinity*, occurs in the writings of the primitive fathers; if so, it is worthy of remark, that in the same city (Antioch) where the disciples were first called *christians*, the sacred persons in the godhead were first termed *The Trinity*.

'Autolycus remaining still unconvinced, Theophilus writes the *third book*, in which he proves the *antiquity* of the sacred scriptures; shews that the Greek writers had no correct notion either of God or his providence, sometimes asserting and sometimes denying both; that their system of morality was very impure, for they commend prostitution and adultery, and attribute the same to their gods. He then defends the christians against the calumnies fabricated against them by the heathens, relative to impure intercourse and eating human flesh. (This last charge seems to have been brought against them on account of their doctrine of the Eucharist, which the heathens could not understand.) Theophilus shews that these were neither *doctrines* nor *practices* of christianity, but they were *both* among the heathens: proves that the *philosophers* taught

that they should eat human flesh, and not even spare their own parents, and they took the example from their gods, of whom the same things are spoken; and the poets themselves commend incestuous mixtures. He shews that the christians, far from doing any of these iniquities, would not attend at any of the public diversions, nor even look at the contests of the *Gladiators*.—To prove the antiquity and superiority of the true religion, Theophilus produces the chronology of all the grand epochs from Adam down to the Babylonish captivity, with which he connects the Roman chronology down to the death of the Emperor Marcus Aurelius. In the course of *this book* Theophilus mentions a vast number of ancient writers, from several of whom he gives important extracts, Homer, Hesiod, Orpheus, Aratus, Euripides, Sophocles, Menander, Aristophanes, Herodotus, Thucydides, Pythagoras, Diogenes, Democritus, Heraclitus, Epicurus, Plato, Zeno, Cleanthes, Solon, Anaximander, Clitomachus, Carneades, Pherecydes, Leucippus, Protagoras, Critias, Euhemerus, Aristotle, Melissus, Parmenides, Anaxagoras, Philemon, Aristo, Simylus, Chrysippus, Thales, Empedocles, Hippo, Dinarchus, &c. and almost all the writers of the Old Testament. How extensive must the reading of such a person have been!

'Ad Autolycum, libri iii. a *Conr. Gesnero*, Gr. fol. Tigur. 1546. *Edit. princ.*

——— ab *Oberthur*, Gr. et Lat. 8vo. Wurceb. 1777. In the third volume of the Greek Polemical Fathers.

'*The Apologetics of St. Theophilus, Bishop of Antioch, &c.* By Joseph Betty, M. A. 8vo. Oxford, 1722. Annexed to *Tertullian's Prescription against Heretics*. While consulting this *translation*, the reader should always have the *original* at hand.' pp. 129—133.

We suggest for the author's consideration, the propriety of inserting, in their respective places, the names of all those who are usually ranked among the Ecclesiastical Writers, although their works may not have reached our times. The *succession* of sacred literature will thereby be kept unbroken; and the information where the fragments of their writings are to be found, may be acceptable to the inexperienced reader.

We trust that one of the good effects of this very useful work will be, to lead those whose *duty* it is to be acquainted with such subjects, "to a more careful perusal of the Fathers and Writers of Antiquity than is at present fashionable." Mr. C. has certainly laid the student in Ecclesiastical Literature under great obligations, for the facilities which he has afforded him in his pursuits; and all who can appreciate the value of the present volume, will cheerfully join us in wishing that it may please the Great Arbiter of human life to afford the author that length of days and enjoyment of health, which may enable him to complete the plan of which it is the commencement.

Some part of this work, having been printed at a provincial press, will require from the author a table of errata, and from the reader a portion of that candour which the really well-informed are always most ready to exercise.

Art. III. *An Essay on the Theory of Money, and the Principles of Commerce.* By John Wheatley. 4to. pp. 414. Price 1*l.* 5*s.* Cadell and Davies. 1807.

IT is somewhat remarkable, that of all the branches of political economy, money should be the subject which, in this country, has of late years attracted the greatest number of inquirers. In an age far from distinguished by a growing taste for the abstract sciences, the most abstract disquisition in the philosophy of national economy has become the most popular. The crisis in our pecuniary concerns, witnessed in the suspension of payments in cash at the Bank of England, is the period from which we may date the commencement of the numerous writings on this subject. First appeared Mr. Thornton with his book on paper credit, which was intended to explain the difficulties of the Bank; and to prove that they arose from no deficiency in the credit either of the Bank or of the nation. A multitude of writers followed, all aware that Mr. Thornton had left the subject in much darkness, and each pretty full of confidence that he himself had furnished the light which was necessary; for it may be remarked as a circumstance of some singularity, that the writers who since the time above mentioned have followed one another on the subject of money, have, with scarcely one exception that we can ecollect, entertained the very highest opinion of their own discoveries, and no slight contempt for all that had been discovered before them. Each of these writers has thus in succession found but little value in the writings of his predecessor, and, in his turn, has been discovered, by the first that came after him, to have equally little merit in his own. If the public are therefore to be guided by the authority of these speculators themselves, they will not ascribe the highest value to their collected discoveries. Mr. Wheatley has the advantage of being the last, and may thus perhaps retain his place till a successor appears. In the mean time, it may be of some utility to the science, if we endeavour, on the present occasion, to lay open one of the most copious sources of the errors which have appeared in the numerous writers who of late have endeavoured to prosecute this important investigation. It is earnestly to be wished, that so many industrious and ingenious authors were put in the way of making discoveries; for we are fully aware that the darkness which hangs about the subject of money, and the loose and confused ideas of it which are entertained, are the true cause of many of the errors in political economy which are still in circulation. It may be proper to add, before we enter upon the speculations of Mr. Wheatley, that it is only one of two volumes, which he has yet presented to us. But "the work," he tells us, "admits of a

distinct division; the first part relating to the refutation of our existing commercial system, and the second to the developement of a new one."

Mr. Wheatley commences his work in a manner which is not very promising. He favours us with the speculations of his predecessors before he produces his own; and that not historically, which might be highly useful, but in exposition of their errors; that is, their discordance with his own principles, which he has not yet explained. This is to begin with the objections to a doctrine before the doctrine itself; an arrangement which suggests several ludicrous images to the imagination, and, in fact, is not the most respectful or customary way of going into company. We shall only observe how this disorders the author's inquiry, and renders the work more confused and tedious than it would otherwise have been. He is obliged to anticipate the doctrines which he means afterwards more fully to explain. When these doctrines, therefore, are afterwards presented, they appear like mere repetitions. They are not sufficiently explained where they are first introduced, on account of the full exposition which is afterwards intended. The objections of the author, therefore, to the principles which he means to refute, are not easily apprehended; and even the exposition itself, which follows in its destined place, is rendered imperfect, by the references which the author is obliged to make to what is anticipated, and the omissions which on the same account he considers himself bound to admit.

We shall take the liberty to follow a different course. We shall first endeavour to explain the author's opinions, and examine their evidence; we shall next weigh the objections which he brings to the doctrines of other political philosophers; and, in the last place, we shall consider the consequences which he deduces from his principles. This order will render the exposition much more perspicuous, and will enable us to express ourselves with much greater brevity.

I. The propositions which he lays down, as involving the essence of his doctrine respecting money, are the three following:

1. "That an increase of the national stock of specie, is an increase of currency, and not of capital."

2. "That an increase of currency is not an increase of wealth."

3. "That no one nation can possess a greater relative currency than another."

1. A leading defect of this writer, is one which is common to him with a very great proportion of those who point their thoughts in this line for the public benefit. This defect arises

from the want of that important part of a philosophical education which the course of our schools and colleges is so ill calculated to furnish, a habit of accurately marking the ambiguity of language. The import of general phrases is almost always taken up by him in a vague and indeterminate manner; and he explains, and reasons, and draws conclusions, in language so loose, so diffuse, and so ambiguous, that it is often very difficult to say whether he is right or wrong; as he may be right in one sense, and wrong in another.

Thus, for example, there is an ambiguity in the first of his propositions, "That an increase of the national stock of specie is an increase of currency, and not of capital." In one sense it is true, and in another it is false. If the nation whose stock of specie is increased, has a free intercourse of trade with other nations, its increase of specie *is an increase of capital*, because it can purchase with it from other nations whatever constitutes capital. If we suppose a nation surrounded with Friar Bacon's wall of brass, and that it has specie sufficient to answer, in the most commodious manner, all its occasions, an additional quantity of specie rained down from the clouds would be no increase of capital, because it would be perfectly useless. But so would be any other commodity whatever; and any addition to its ploughs and harrows, if it had already a sufficient stock, would be just as useless as an addition to its guineas and shillings. When, therefore, Mr. Wheatley says, "that an increase of the national stock of specie is an increase of currency, and not of capital;" we may add, as a proposition of equal truth and equal importance, "that an increase of the national stock of ploughs and harrows is an increase of *utensilcy*, (if we may make a correspondent word) but no increase of capital."

We should have thought it easy for Mr. Wheatley to have reflected, that wealth does not consist in any one commodity. It consists in the due proportion and supply of all the commodities which are useful or agreeable to man. Were corn itself to come beyond what would either be used or disposed of, it would form no part of national capital; as we see in the case of water, a necessary of life equally indispensable. From these short observations, which the limits of a review will not permit us to extend, it may easily be seen what indistinct ideas an author must have attached to his words, who, though a man of ingenuity and information, could advance, as a fundamental doctrine, a proposition so void of meaning as that which has been the subject of our strictures. He appears to have been betrayed into this futility, by a desire to expose what Dr. Smith calls the commercial system of political economy. But he seems to mistake the view of the subject by

which the adherents of that doctrine are misled. They do not lay down as a fundamental proposition, that money alone constitutes wealth, or that it adds to capital when it ceases to be useful. They will as readily allow as Mr. Wheatley, that, within Friar Bacon's wall of brass, if the most commodious supply of money already exists, any addition will be superfluous. Their misfortune is, that, in the view of the complicated transactions of a trading nation, they cannot perceive that the principles which they adopt lead to this very conclusion. It is a *reductio ad absurdum*, the application of which they do not admit. This is the real state of the controversy between them and the more accurate philosophers of the school of Smith. Sir James Steuart, the most eminent perhaps of the writers on the commercial system, frequently even warns his readers against the supposition that mere gold and silver is wealth. His mistake is, that he does not reason consistently with this doctrine, but lays down propositions which it entirely overthrows. Mr. Wheatley therefore has fallen into the logical blunder, of proving the reverse of an absurdity, which is a self-evident proposition. He has presented, with great pomp, as a discovery, what no mortal will think of denying.

Such being the nature of Mr. Wheatley's first proposition for disclosing the nature of money, it is necessary to exhibit but a slight specimen of the proof which he employs to support it. He begins with the following enunciation. "The exclusive utility of money consists in its properties as an universal measure of value, and an universal medium of exchange." Here it is worthy of remark, that the proposition to be proved, as we have seen above, is true of money only in a *particular* sense, as it is used by a *particular* nation, shut out from all intercourse with others; yet he begins immediately, in the proof, to talk of money in its *universal* capacity, as it circulates among *all* nations. This is that shifting from one meaning of a word to another, which, when it happens to an author unconsciously, is called confusion; when it is employed intentionally, is called sophistry.

There is something in the phrase, "measure of value," which is worthy of a few remarks. That money is a measure of value, is a favourite assertion of our author; and it enters so largely into the reasonings both of him, and of most other writers on this abstruse subject, that it is unfortunate the meaning should be so very obscure and ambiguous. It is a phrase so familiar, that it requires some reflection to see how little its meaning is ascertained. In the literal sense, a yard or a foot is a measure; and so is a gallon or a pint; the first exhibiting relations of length, the second of bulk. But in what sense is it that things are measured by money? Not,

surely, as a yard or a pint pot measures its respective commodities.

Mr. Wheatley will tell us, that as a yard is a measure of length, so money is a measure of value. But let us ask him, in our turn, what is *value?* Let him, or let any of our readers, only reflect for a moment on the difficulty they will find in framing a satisfactory definition of *value;* and they will then be sensible how obscure and indistinct an idea they must have attached to the phrase "measure of value," when they find themselves at a loss to tell what idea they assign to the word *value* itself. In common conversation, and in common life, a certain rude meaning is applied to it which leads to no material error in the rough business of the world, where the common experience of our senses comes in aid of the imperfection of our conceptions; but whoever reflects upon the difficulty of defining the word, will see how far this is from the clearness and precision which are requisite in philosophical speculation.

We are sorry that it is necessary to call upon our readers for a considerable effort of abstraction, to obtain a distinct conception of the dangerous tendency of this loose phraseology. It is to be remarked that the word *value* is merely the sign of an abstract idea. Value is not the object of any of our senses. It is neither the colour, nor the weight, nor the shape of the guinea, nor is it all these together, which we express by its value. But when we talk of a round piece of metal being the measure of an abstract idea, which has neither length, breadth, nor thickness, we surely, if we are talking as philosophers, use a very incorrect and extraordinary language. It is a maxim of common sense, and a rule in philosophy, that no one thing can measure another, which has not the qualities of that other. That which measures length, must have length; that which measures surface, must have surface; that which measures weight, must have weight. How, then, can an abstract idea be measured by gold?

According to a table which Mr. Wheatley has presented to us, the value of an ox in this country, in the year 1050, "was measured," (to use his own language) by seven shillings and six-pence; that is to say, seven shillings and six-pence was at that time the price of an ox. In 1795, according to the same table, the value of an ox was measured by sixteen pounds eight shillings; that is, more than forty times the former sum. How, we intreat, has this happened? Is an ox forty times as valuable now as it was in the year 1050? Can it feed forty times as many men, or perform forty times as much labour, as it could then? Or, on the other hand, is it not true, that the ox was at that time as valuable, or at least nearly as valuable,

as it is at this moment? But how, then, can money be a measure of value, when the same value is, in the course of a few centuries, measured first by one quantity, and then by forty times that quantity? Would it not be far more proper in this case to say, that the money was measured by the ox, than the ox by the money?

The truth is, there is only one acceptation in which the phrase, that money is the measure of value, has any meaning. It is not the weight, or shape, or bulk of the precious metal, that makes it the measure of value; it is its own value alone by which it can measure the value of other things; and we see that the quantity of the metal which measures a fixed value, varies with all the changes in the value of a given quantity of the metal. Thus, after all, it is merely one value that measures another, and the value of money is as little fixed as that of other commodities. It is therefore a most incorrect expression to say, that money is the measure of value. It is no more a measure of value than any other commodity is. Its only distinction is, that, being the most common subject of purchase and sale, we are more accustomed to make our calculations in that substance than any other. A man, therefore, more naturally says, that he is worth a thousand pounds, than that he is worth a hundred oxen, when he wants to convey an idea of his property. But we have historical proof, that, in those early states of society, when the use of money was but little known, it was as common to express the value of things by specifying a number of cattle, as by a sum of money. "The armour of Diomede," says Homer, "cost only nine oxen, but that of Glaucus cost one hundred oxen."

The great cause of the obscurity and confusion so common to the speculators concerning money, is the unfortunate apprehension of some refinement, some profound artifice in the business, while they overlook the real simplicity of its nature. Money is neither more nor less than a commodity; and when you have sold any thing for money, you have just exchanged one commodity for another, in the same manner as if you had sold it for a sheep, or for a bushel of corn. In some very simple states of society, men are without the use of money. The man who has made a bow, exchanges it for the kid which his neighbour has shot. Serious difficulties, however, are experienced; the man who has the bow, has, perhaps, no occasion for the kid; he wants a hatchet; but his neighbour, who has the hatchet, has no occasion for a bow. Were there any commodity for which all men had a constant demand, he might then accommodate himself; because he would first sell his bow for a certain proportion of this commodity, and would afterwards buy with it the hatchet, or any thing else which he might happen to want.

In many states of society, this commodity is cattle; we find accordingly, that cattle have often, in fact, been employed as the medium of exchange. But still this is a very inconvenient medium. The value of an ox or a sheep is an important amount; and the greater part of the purchases which people have occasion to make, are small. Any commodity which could be divided into minute portions, therefore, would be a commodity much more convenient. The metals have this property in great perfection; and gold and silver, from their brilliancy and rarity, come very early to have a value set upon them. This is the commodity, therefore, which at last every man purchases with the articles which he has to dispose of, knowing that he can most conveniently exchange it again, in such proportions as he pleases, for the other goods which he may want. In time, however, it is found that these metals may be adulterated; and the means of detection are not obvious, nor easy. An expedient is devised. The governors of the community agree to fix a mark upon certain pieces of those metals which they have proved, and the people will not receive any pieces but those upon which that mark is found. These pieces, accordingly, these bars or ingots, they purchase with the goods which they have to sell, and offer them again in sale for such goods as they wish to purchase. Still, however, considerable inconvenience exists. Those bars have often to be divided, and always to be weighed; and this is very troublesome. The government again extends its services. It agrees to fix a mark which shall both indicate the fineness of the metal and its weight; and to fix it upon pieces of such various weight as shall answer all the occasions of purchasers. This is now the coined money of civilized society. But what is there in all this which alters the nature of the metal, from that of a commodity? If it was a commodity, bought and sold for its mere value, when it was rude bullion; why should it be any thing else for the stamp, which is only intended to declare its quantity and quality?

This *histoire raisonnée* of money we have introduced as better calculated to convey a clear conception of its nature, to persons little conversant with abstract reasoning, than any other elucidation we could have employed; and it appears to us to place it in so strong a light, that we cannot help being surprised when we find any man of reflection building a theory upon the phrase "a measure of value," and completely misled by so vague, unmeaning, and unfounded an expression.

2. We now pass to the author's second proposition, "That an increase of currency is not an increase of wealth." His first proposition was, "That an increase of currency is not an increase of capital." His second proposition is therefore absolutely the same with his first; for wealth and capital, in this

discussion, are convertible terms; whatever is capital is wealth, and whatever is wealth may be capital. Alas! an author, who, even in laying down the fundamental principles of his doctrine, regards as two propositions what is only one, is far indeed from that acuteness and accuracy of thought which are requisite in the philosopher destined to explain the abstruse and difficult subject of money.

It will amuse the intelligent reader, to compare the proof which the author has adduced of the one of these propositions, with that which he has adduced of the other. To find different media of proof for the same proposition, is often not difficult; but to labour to find a new proof for the same proposition, which the speculator regards as different, affords some curious views of the influence of vague language and indistinct conception. For this phenomenon, however, we must refer to the work, as an account of the author's efforts on this point would carry us beyond all reasonable limits.

3. His third proposition on the subject of money, is, "That no one nation can possess a greater relative currency than another." This is the grand principle of the book. This proposition, according to the author, involves a profound and most important discovery. It is a discovery which the greatest and most ingenious of his predecessors have failed to make. Mr. Hume, Sir James Steuart, and Dr. Adam Smith, exerted all their powers to explore the deep subject of money. But it surpassed their genius. The whole mystery of it, however, is detected in this third proposition of Mr. Wheatley; and he has composed the volume before us, to display its evidence, and to deduce the important conclusions which spring from it.

A clear and methodical writer would have carefully endeavoured, in the first place, to explain accurately what he meant by the phrase, "relative currency." It is not one of those terms, of which the meaning is so exactly ascertained as to stand in need of no definition. When he talks of the currency of one nation relative to the other nation, the question arises, Relative to what in that other nation? Does it mean, relative to the number of inhabitants, and does every nation possess a currency exactly proportional to its population? Or does it mean, relative to the territorial extent of that nation? Or does it mean, relative to its wealth? We may answer, that if any of these be the meaning intended, the proposition of Mr. Wheatley is entirely erroneous. First, as to population, it is very plain that a nation of Tartars, or of Arabs, who have hardly any currency, may be as numerous as the British nation. Extent of territory is still more obviously not the measure of currency. There are districts of the Russian em-

pire, many times the size of Holland, which have not so much currency as, once at least, was possessed by one of the petty towns of that remarkable country. It may be said, however, that wealth exactly determines the point, and that every nation possesses a currency proportional to its wealth. That even this does not decide the measure of currency, may easily be discovered; for it is plain that two nations may be equally wealthy, and yet the circumstances of the one may occasion a much more rapid intercourse of barter, than those of the other. There is still another sense in which the phrase may be taken; and at first sight it seems to be certain, that the number of purchases and sales in a nation, is that circumstance which fixes the amount of its currency; whence, according to Mr. Wheatley's third proposition, if one nation makes the same number and amount of purchases and sales with another nation, it must possess the same quantity of currency; if a greater, a greater; and if a less, a less. But even in this sense, his proposition is not true. Circulation may be rapid or slow; and a guinea may in one situation perform six times the number of payments which it performs in another. Besides, among the improvements which take place in the progress of business, the merchants discover the means of economizing greatly in the use of money; so that a nation may at one time do a much greater business than it did at another, with the same quantity of currency. We know not why we should not reckon the payments which are made by indorsing and transferring private bills, as made without the intervention of currency, unless a *verbal* acknowledgement of a debt, if it happens at any time to be transferred, ought also to be reckoned currency. Now it is well known, that the circumstances of one nation may occasion a much greater proportion of payments by bill, than those of another. But, not to insist upon this particular, we shall content ourselves with specifying one remarkable contrivance for economizing currency, which will not admit of any dispute. To explain this, we must remark, that, in the conduct of all business, and even in ordinary life, a man is liable to be called upon for sudden payments, and must constantly have ready at command a sum of money proportional to the nature and extent of his pecuniary transactions. Every man is naturally obliged to keep this sum ready by him; of which, in general, he has only occasion for a part, but of which he may have occasion for the whole. The aggregate sum which is thus employed, when the individuals who must have this provision are numerous, and their transactions extensive, must evidently be very large. In the progress, however, of business, a great convenience is found to arise from making pecuniary pay-

ments, as it were, a distinct branch of trade. It is found an useful division of labour, to employ bankers to perform the greater number of payments which a man has occasion to make. He lodges, accordingly, at his banker's, the sum of money which he would otherwise have been obliged to keep constantly by him. Now what is the consequence of this? It is found, we shall say, by experience, that a banker's customers never make demands upon him, at one time, to the amount of more than one half of the whole of the deposits which are placed at his disposal; he therefore provides himself with daily cash only to one half of the amount of what is lodged with him; he thus performs the payments of all those individuals who employ him, with one half of the currency which it would have been necessary to keep employed, and those individuals retained money by them to perform all their payments themselves. Thus, we may safely affirm that, of the great business of London, any given proportion is performed by one third less currency than an equal amount of business in many parts of the country. A variety of other circumstances might be mentioned, which require a greater quantity of currency to perform the same quantity of business in some situations than in others. But what we have already advanced is sufficient to show, that it is not relative to the amount of purchases and sales in a nation, that its currency equals that of another; and that it is not even in this sense that the proposition of Mr. Wheatley holds true.

It is not very easy to specify any other sense, in which Mr. Wheatley can pretend that his proposition is accurate. If he comes at last to say, and we see not what else is left for him, that every nation has a currency in proportion to its occasion for it,—this may be true; but what use can be made of so vague a proposition as he would thus advance? What is the measure of this occasion? It is neither population, nor territory, nor wealth, nor the amount of its exchanges. But, if we have no mark by which to know the occasion which any nation may have for money, to say that it has what it has occasion for, conveys as little instruction, as to say that it has what it has.

Thus have we examined Mr. Wheatley's three propositions, with a most sincere intention to exhibit fairly and clearly their meaning; but for this, we are sorry to say, that we have searched in vain; or, if we have found any thing in the semblance of a meaning, it has been of so little value, that neither we nor our readers are likely to be much better for the discovery.

If we may be permitted to guess at the conceptions of an author, who has not succeeded in expressing them, we would

say, that the meaning at which Mr. Wheatley has aimed on this occasion, was merely that gold and silver are all over the world of an uniform, or nearly of an uniform value; and that the attempts of any nation to engross an extraordinary quantity of them, which would reduce their value, are sure to be defeated, by their departure, in spite of all restrictions, to other countries. This, under some limitations, is true: but so far is it from being a discovery, as Mr. Wheatley would have us believe, that it is the foundation of a considerable part of the reasonings of Dr. Smith, and has been assumed as a principle by the greater part of all the recent speculators on the subject. We are persuaded, too, that Mr. Wheatley was by no means aware that his meaning reached to no more than this, or he would not have been so proud of the imagined discovery. The whole of his reasonings, it is visible, in support of his third proposition, tend to this point, and to no other.

These reasonings seem to reduce themselves to the three following arguments. 1. By the natural tendency of things, the same commodity is of the same price in all different places, because it is naturally carried to the place where it sells dearest, till the price is thus brought to the general level.—2. Spain has been unable to retain more than a small quantity of the gold and silver which she has imported from America; because, says Mr. Wheatley, "her specie was invariably exported, when it would exchange for a greater quantity of foreign than home produce."—3. It is found by an examination of the fact, that the prices of all the more important commodities in all the different parts of Europe, approach very nearly to an equality.—These arguments, as far as they hold, prove that gold and silver are every where of an uniform value; but they prove nothing whatever in regard to the quantity of those metals which any nation may possess.

"Whether, therefore," says Mr. Wheatley, "currency increase or decrease, whether prices be advanced or depressed, money still maintains its attribute as *a measure of equivalency*." Now we should indeed like to hear Mr. Wheatley explain what he means by a measure of equivalency. The only meaning of *equivalency* with which we are acquainted is, *equality of value*. A guinea we say is equivalent to one and twenty shillings, that is to say, there is *an equality of value* between a guinea and one and twenty shillings. When Mr. Wheatley therefore says, that money is a measure of *equivalency*, it means, that money is a measure of *equality of value*. But, what! is it not a measure of inequality of value as well? Can it not show the ratio of a brass pin to a diamond, as

easily as the ratio of one egg to another? This is one specimen of the use which Mr. Wheatley makes of the English language in philosophical discourse.

The wages of labour in England are much higher than on the continent; this is an objection to Mr. Wheatley's argument. But this he expects to remove, by showing that the labourers on the continent are unable to buy the same quantity of the necessaries of life. "They are compelled," he says, "to submit to a proportionate inferiority of subsistence;" and the necessaries of life are as dear on the continent as they are in England. But Mr. Wheatley does not perceive, that while he thus supports his doctrine in one instance, he betrays it in another. Bread is one important commodity, labour is another important commodity, indeed the most important, in regard to exchange, of all commodities; of all the commodities which are brought to market, labour is that for which most is given annually in every nation. But while Mr. Wheatley proves that bread is not cheaper on the continent than in England, he proves that labour is much cheaper. The same quantity of money does not purchase the same quantity of labour in England, as it does on the continent; as far therefore as this, the most important of all commodities is concerned, money is not "an uniform measure of value over the whole world;" it is of much less value in England than it is in France.

We should now pass on to the examination of Mr. W.'s controversy with his predecessors, but the length to which our remarks have, in spite of all our caution, extended, induces us to postpone the conclusion of them to the next number.

Art. IV. *Poems*. In Two Volumes. By William Wordsworth, Author of Lyrical Ballads. foolscap 8vo. pp. 328. Price 11s. Longman and Co. London. 1807.

IN this age of poetical experiment, Mr. Wordsworth has distinguished himself, by his "Lyrical Ballads," as one of the boldest and most fortunate adventurers in the field of innovation. Casting away, at once and entirely, all the splendid artifices of style, invented in the earliest ages by the fathers of poetry, and perpetuated among all classes and generations of their successors, he avowed, in his Preface to that work, that "his principal object was to chuse incidents and situations from common life, and to relate and describe them throughout, as far as was possible, in a selection of language really used by men; and at the same time to throw upon them a certain colouring of imagination, whereby ordinary things should be presented to the mind in an unusual way;

and further, and above all, to make these incidents and situations interesting by tracing in them, truly, though not ostentatiously, the primary laws of our nature; chiefly as far as regards the manner in which we associate ideas in a state of excitement." Pref. p. vii. Were these volumes (the *Lyrical Ballads*, &c.) now before us for criticism, however we might admire and commend Mr. Wordsworth's ingenuity in the advancement and vindication of his theory of poetical phraseology; and however we might agree with him, so far as his system would restrict the multitude of epithets that frequently render verse too heavy for endurance,—we would certainly protest against the unqualified rejection of those embellishments of diction, suited to the elevation of enthusiastic thoughts equally above ordinary discourse and ordinary capacities, which essentially distinguish Poetry from Prose, and have been sanctioned by the successful usage of Bards in every age and nation, civilized or barbarous, on which the light of Song has shed its quickening, ennobling, and ameliorating beams. In dramatic verse, assuredly, the writer, through all his characters, should speak the truth of living nature: the language of violent passions should be simple, abrupt, impetuous, and sublime; that of the gentler affections, ardent, flowing, figurative, and beautifully redundant; while, in both instances, every colour of expression, every form of thought, which appeals only to the imagination, and touches not the heart, should be rigorously proscribed. But in narrative, descriptive, and ethic poetry, we know no law of nature, and we will acknowledge none of art, that forbids Genius to speak his mother-tongue,—a language which, in sound and structure, as well as in character and sentiment, exalts itself far above the models of common speech.

A Poet—we speak of him who is really such—is no ordinary man; (Mr. Wordsworth allows him "*more than usual organic sensibility*";)—nor are his compositions the prompt and spontaneous expressions of his own every-day feelings; (Mr. W. declares, that "he must have thought *long and deeply*, to produce poems to which any value can be attached":)—No! they are the most hidden ideas of his soul, discovered in his happiest moments, and appareled in his selectest language. Will such a man array the most pure, sublime, and perfect conceptions of his superior mind in its highest fervour, only with "the real language of men in a state of vivid excitement"? Compare the heroic narratives of Milton, the magnificent descriptions of Thomson, the solemn musings of Young, nay even the soliloquies, and frequently the speeches of Shakspeare, in which characters and passions are pourtrayed with unparalleled force and feeling; compare these

with "the real language of men" on the very same subjects, or in the same situations, however animated, interested, or excited they may be. The fact is, that poetical sensibility will, on all occasions, except perhaps in the simple expression of the highest degree of agony or rapture, suggest language more lively, affecting, and fervent, than passion itself can inspire in minds less tremblingly alive to every touch of pain or pleasure. Hence the delight communicated by true poetry is generally more deeply transporting, than any that could be derived from the unassisted contemplation of the objects themselves, which are presented to us by the magic of the author's art: of this art his *language* is the master-secret; for by that charm he transfuses into frigid imaginations his warmer feelings, and his brighter views, on subjects and of things that would only indifferently affect them in nature and reality.

Mr. Wordsworth is himself a living example of the powe which a man of genius possesses, of awakening unknown and ineffable sensations in the hearts of his fellow-creatures. His *Cumberland Beggar*, *Tintern Abbey*, his *Verses on the naming of Places*, and some other pieces in his former volumes, have taught us new sympathies, the existence of which in our nature had scarcely been intimated to us by any preceding poet. But Mr. Wordsworth must be reminded, that in these, his most successful pieces, he has attired his thoughts in diction of transcendent beauty. We will quote two brief passages from *Tintern Abbey.*

'——————— I have learn'd
To look on Nature, not as in the hour
Of thoughtless youth, but hearing oftentimes
The still, sad music of humanity,
Nor harsh, nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls thro' all things!

'——— Therefore let the moon
Shine on thee in thy solitary walk;
And let the misty mountain winds be free
To blow against thee; and in after years,
When these wild ecstacies shall be matured
Into a sober pleasure, when thy mind
Shall be a mansion for all lovely forms,

Thy memory be as a dwelling place
For all sweet sounds and harmonies; Oh! then,
If solitude, or fear, or pain, or grief,
Should be thy portion, with what healing thoughts
Of tender joy wilt thou remember me!'

Lyrical Ballads, pp. 196. and 198, 9.

This is no more the language, than these are the thoughts, of men in general in a state of excitement: language more exquisitely elaborate, and thoughts more patiently worked out of the very marble of the mind, we rarely meet with in any writer either of verse or prose. For such tales as *Andrew Jones*, *The last of the Flock*, *Goody Blake and Harry Gill*, &c. "the real language of men" may be employed with pleasing effect; but when Mr. Wordsworth would "present *ordinary* things in an *unusual* way, by casting over them a certain colouring of imagination," he is compelled very frequently to resort to splendid, figurative, and amplifying language. The following, among innumerable examples from the volumes before us, to which we are compelled reluctantly to turn, will prove that he sometimes succeeds admirably, and sometimes indifferently, in using this poetical language.

'This tiresome night, O Sleep! thou art to me
A fly, that up and down himself doth shove
Upon a fretful rivulet, now *above*,
Now *on the water* vex'd with mockery.' Vol. I. p. 109.

'The winds that will be howling at all hours,
And are *up gather'd* now, *like sleeping flowers*.' Vol. I. p. 122.

'It is a beauteous evening, calm and free;
The holy time is *quiet as a nun*
Breathless with adoration.' Vol. I. p. 123.

'Dear Child! dear Girl! that walkest with me here,
If thou appear'st untouch'd by solemn thought,
Thy nature is not therefore less divine:
Thou liest in Abraham's bosom all the year,
And worship'st at the Temple's inner shrine,
God being with thee when we know it not.' Vol. I. p. 123.

'*Flowers laugh before thee in their beds*,
And Fragrance in thy footing treads. Vol. I. p. 73.

'The *cataracts blow their trumpets* from the steep;
The *winds* come to me *from the fields of sleep*.' Vol. II. p. 148.

We need insist no more on the necessity of using, in poetry, a language different from and superior to "the real language of men," since Mr. Wordsworth himself is so frequently compelled to employ it, for the expression of thoughts which without it would be incommunicable.

These volumes are distinguished by the same blemishes and beauties as were found in their predecessors, but in an

inverse proportion: the defects of the poet, in this performance, being as much greater than his merits, as they were less in his former publication. It is remarkable that we have not, among all the piebald miscellanies before us, a single example of that species of poetry, for which the author's theory of diction and his habits of thinking peculiarly qualify him. The *blank verse* was the glory of his former volumes; in these there is not a trace of it. But songs instead we have, and sonnets, and stories, of every length and form of versification, and of every style and character from sublimity to silliness. Most of these are mere reveries in rhyme, in which the Poet's mind seems to be delightfully dreaming, while his thoughts are romping at random, and playing all manner of mischievous pranks about him; assuming at pleasure the most antic shapes, tricking themselves with the gaudiest colours, sporting at large in every field of fancy, and spurning with gallant independence every rule of art and every sanction of precedent for the government of licentious genius. It would be in vain to attempt to characterize all the contents of these incomparable, and almost incomprehensible volumes. A more rash and injudicious speculation on the weakness or the depravity of the public taste has seldom been made; and we trust that its inevitable failure will bring back Mr. Wordsworth himself to a sense of his own dignity, as well as of the respect due to his readers. The public may often be wrong in its first judgements, but it is always right at last; and Mr. W. can have no hope in its final decision concerning the greater part of the pieces before us.

To do little things gracefully, is sometimes more difficult than to do great things well; but when done, what *are* they? Trifles, that only please by surprize, and only surprize for a moment. Mr. Wordsworth has attempted many little things in these volumes, and few indeed have rewarded him for his trouble. The following is perhaps the best of these.

A COMPLAINT.

'There is a change,—and I am poor;
Your love hath been, nor long ago,
A fountain at my fond heart's door,
Whose only business was to flow;
And flow it did; not taking heed
Of its own bounty or my need.

'What happy moments did I count!
Blest was I then all bliss above!
Now, for this consecrated fount
Of murmuring, sparkling, living love,
What have I? Shall I dare to tell?
A comfortless, and hidden WELL.

'A well of love—it may be deep—
I trust it is, and never dry:
What matter? if the waters sleep
In silence and obscurity.
—Such change, and at the very door
Of my fond heart, hath made me poor.' Vol. II. p. 117.

It would not be easy to quote the *worst*, as a contrast to the *best* of these trifles; the following is probably as bad as any, and almost as bad as can be written by a man of superior talents.

'From "*Moods of my own Mind.*"

'The sun has long been set:
The stars are out by twos and threes;
The little birds are piping yet
Among the bushes and the trees;
There's a cuckoo, and one or two thrushes;
And a noise of wind that rushes,
With a noise of water that gushes;
And the cuckoo's sovereign cry
Fills all the hollow of the sky.

'Who would go "parading"
In London and "masquerading,"
On such a night of June,
With that beautiful soft half-moon,
And all these innocent blisses,
On such a night as this is.'

The stories in these volumes are generally inferior, both in subject and in handling, to those which Mr. Wordsworth formerly gave the public. *Alice Fell* only shews that it is possible to tell in verse what is scarcely worth relating in prose. *The Blind Boy* is younger brother to Mr. W.'s own inimitable *Ideot Boy*, but very far behind him in merits and accomplishments. The tale, intitled *Fidelity*, is on the same subject as Walter Scott's *Helvellyn*, (on the fate of a traveller who perished on that wild mountain, and whose body was found three months afterwards, with his Dog alive and watching beside his dead master;) and it proves that Mr. Wordsworth, when he pleases, can be as much inferior to another as to himself.

The Sonnets, in point of imagery and sentiment, are perhaps the most poetical of all these motley productions; but they are exceedingly unequal, often obscure, and generally heavy in the motion of the verse: the lines too are frequently so intertwisted, that if they were not printed in lengths of ten syllables, it would be difficult to break them into metre at all. The following contains a noble thought, which is carried through to the last word, and is a rare example of excellence either in Mr. Wordsworth or any other English Sonnetteer.

ON THE EXTINCTION OF THE VENETIAN REPUBLIC.

'Once did she hold the gorgeous East in fee:
And was the safeguard of the West: the worth
Of Venice did not fall below her birth,
Venice the eldest child of Liberty.
She was a maiden city, bright and free;
No guile seduced, no force could violate;
And when she took unto herself a mate,
She must espouse the everlasting Sea.
And what if she had seen those glories fade,
Those titles vanish, and that strength decay,
Yet shall some tribute of regret be paid
When her long life hath reach'd its final day:
Men are we, and must grieve when even the shade
Of that which once was great is pass'd away.'

In Mr. Wordsworth's poetry, more perhaps than in that of any other man, we frequently find images and sentiments, which we have seen and felt a thousand times, without particularly *reflecting* on them, and which, when presented by him, flash upon us with all the delight and surprize of novelty.

'The Cattle are grazing,
Their heads never raising,
There are *forty feeding like one*.' Vol. II. p. 45.

'The Swan on still St. Mary's lake
Floats double, Swan and Shadow!" Vol. II. p. 34.

'O Cuckoo! shall I call thee bird,
Or but a *wandering voice!*
'Thrice welcome, darling of the Spring!
Even yet thou art to me
No Bird; but *an invisible thing*,
A voice, a mystery.

'The same whom in my school-boy days
I listen'd to; *that Cry*
Which made me look a thousand ways;
In bush and tree and sky.' Vol. II. pp. 57—8.

'The grass is bright with rain-drops; on the moors
The Hare is running races in her mirth:
And *with her feet* she from the plashy earth
Raises a mist; which, glittering in the sun,
Runs with her all the way, wherever she doth run.'

Who, that after long absence has visited the scenes where he spent the days of childhood, and from which he was separated in youth, has not experienced both the expectation and the disappointment described in the following slovenly lines?

"Beloved Vale!" I said, "when I shall con
Those many records of my childish years,

Remembrance of myself and of my peers
Will press me down: to think of what is gone
Will be an awful thought, if life have one."
But when into the vale I came, no fears
Distress'd me; I look'd round, I shed no tears;
Deep thought, or awful vision, had I none.
By thousand petty fancies I was cross'd,
To see the trees, which I had thought so tall,
Mere dwarfs; the brooks so narrow, fields so small.' Vol. I. p. 119.

A specimen of Mr Wordsworth's finest talent—that of *personal description*—may be found in a Poem, which we have not room to quote, though we consider it the best in the volume, intitled "*Resolution and Independence.*"

The last piece in this Collection is simply styled "*An Ode,*" and the reader is turned loose into a wilderness of sublimity, tenderness, bombast, and absurdity, to find out the subject as well as he can. The Poet assumes the doctrine of pre-existence, *(a doctrine which religion knows not, and the philosophy of the mind abjures)* and intimates that the happiness of childhood is the reminiscence of blessedness in a former state.

'Our birth is but a sleep and a forgetting.
The Soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory we do come
From God, who is our home." Vol. II. p. 150.

In allusion to these romantic and unwarranted speculations, he says, in the same Ode, that there are

——————'Truths that wake
To perish never;
Which neither listlessness, nor mad endeavour,
Nor man nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy!
Hence, in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.' Vol. II. p. 156.

After our preliminary remarks on Mr. Wordsworth's theory of poetical language, and the quotations which we have given from these and his earlier compositions, it will be unnecessary to offer any further estimate or character of his genius. We shall only add one remark, which truth compels us to make, in spite of a partiality which we feel almost for the faults of such a

writer as Mr. W. He says, in the preface to his former volumes, that "each of the poems" contained therein "has *a worthy purpose.*" Of the pieces now published he has said nothing: most of them seem to have been written *for* no purpose at all, and certainly *to* no good one.

Art. V.—*Lectures on the four last books of the Pentateuch*, designed to shew the Divine Origin of the Jewish Religion chiefly from internal Evidence. In three Parts. 1. The Authenticity and Truth of the History. 2. The Theological, Moral, and Political Principles of the Jewish Law. 3. A Review of Objections. Delivered in the Chapel of Trinity College, Dublin, at the Lecture established by the Provost and senior Fellows under the Will of the late Mrs. Anne Donnellan. By the Rev. Richard Graves, D. D. M. R. I. A. Senior Fellow of Trinity College, Dublin, and Chaplain to his Grace the Duke of Richmond, Lord Lieutenant of Ireland. 2 Vols. 8vo. pp. li, 454, 509. Price 16s. Cadell and Davies. 1807.

AFTER so many vigorous minds have been exercised in inventing arguments for the defence and support of Revelation, and so many eloquent pens have been employed in communicating and recommending them to the world; to advance any thing which has not been advanced before, or so to combine and illustrate former arguments as to give them a different bearing and effect, must be confessed extremely difficult, and is little to be expected. But this distinguished praise is due to our author. In the work before us, we rejoice to find a valuable accession to the library of the theological student, and of the sincere inquirer after Religious Truth.

The design of these Lectures is, to show the divine origin of the Jewish scheme, by examining the four last Books of the Pentateuch, and shewing the internal evidence which they possess of genuineness and truth, in the detail both of the common and miraculous events. The reason of this design will best appear in the author's own words.

'The friends of Religion will I trust receive this attempt to explain and defend a part of Revelation most frequently assailed by infidelity, with candor, and indulgence. I am deeply sensible of the importance of the subject, and would not have presumed to enter upon it, had I found it already preoccupied by any writer of established reputation: but it appears to me, that all, or very nearly all, the distinguished authors, whose labors have been employed in illustrating the Old Testament in particular, or stating the proofs of Revelation in general, have been, in some degree, led away from bestowing on this subject that *continued* attention which its importance deserved, and combining the various characters of truth incidentally dispersed through the writings of the great Jewish Legislator in *one distinct view*, in which each would communicate new lustre to the rest.' *Introd.* pp. vii. viii.

It may be asserted, perhaps, that the readiest and most convincing method of proving the authenticity of the Books of

Moses, is to shew the divine origin of Christianity, and to alledge the authority of Jesus Christ, who plainly acknowledged the truth of the Jewish Scriptures. But this argument, though irrefragably conclusive, does not, in our opinion, supersede the necessity of other proofs. The evidences of Revelation ought to be as numerous, as extensive, and as various, as possible, that understandings of every size and shape may be furnished with suitable means of conviction. For it requires but a slight acquaintance with the operations of the human mind to know, that a less forcible argument of one kind sometimes commands assent where a stronger one of another had failed, and flashes conviction on the objector whose ignorance or prejudice had resisted more luminous and cogent evidence. Besides, as the Jewish and Christian dispensations are so connected with each other, that they must stand or fall together; if the authenticity of either can be proved independently of the other, the evidence in favour of both is greatly reinforced. Without arguing in a circle, it may then be said, that the Old Testament is proved to be true on the authority of the New; and the New Testament on the authority of the Old.

The Lectures are divided into three parts. The First proves the Truth and Authenticity of the History; the Second examines the Theological, Moral, and Political Principles of the Jewish Law; the Third is a Review of Objections.

The Author, in the beginning of this work, clearly shews, by unanswerable arguments, that the Pentateuch has been received by the Jewish nation from the very day when the institutions commenced to the present day. He first traces it retrogressively to the Babylonish Captivity; then to the separation of the two kingdoms; thence to the establishment of the regal government, and lastly to the time of the Lawgiver himself. As his arguments on this question are derived from the testimony of the Jews, they are, as he observes, of the external kind; and in this respect the first lecture differs from the rest of the work. He proceeds to examine, in the five subsequent lectures, the subject and structure of the History; the most fertile source of clear and convincing evidence. He dwells on the publicity of the facts;—the minuteness, simplicity, impartiality, and indirect coincidences, of the narration;—on the close connexion of the common and miraculous events;—and on the impossibility of accounting for the events recorded as supernatural, by the common operations of nature, or the ingenuity of imposture. Among the topics which the second lecture embraces, the Impartiality of the Sacred History is displayed with great ability. The comparison between Josephus and Moses, for the purpose of shewing the difference of their manner in recording events, is equally curious and in-

teresting. We shall transcribe a part of this comparison (for the whole would occupy too much room) both as a specimen of the Author's style, and for the gratification of our readers.

'The most decisive proof of impartiality is however found in the manner in which the Pentateuch speaks of Moses himself; to point out this more clearly, let us compare it with the account which Josephus has compiled of the same facts: he indeed received the Pentateuch as authentic, true, and sacred; he therefore preserves all the leading events of the history; but he sometimes departs from its simple narrative, and in almost every instance of difference, we shall perceive a wish, either to adorn with fictitious splendor the character of the Jewish Lawgiver, to encrease the credibility of his miracles, in the eyes of the Gentiles, or to disguise and palliate the misconduct of his countrymen.

'The entire account which the Book of Exodus delivers of the private life of Moses, for the 80 years which preceded his divine mission, is comprized in 22 verses: all is plain and artless, full of the simplicity of patriarchal life, and unmixed with a single circumstance tending to exalt the personal character of the Lawgiver, or mark him out as peculiarly fitted for so high a destiny: but one action of his maturer years is mentioned "that he went out unto his brethren and looked on their burthens, and he spied an Egyptian smiting an Hebrew, one of his brethren (probably attempting to murder him); and he slew the Egyptian and hid him in the sand." When he finds the fact discovered, and that Pharaoh sought to slay him, he flies to Midian, marries, and remains, there for a long series of years, unaspiring and unknown; till at the advanced age of fourscore, the divine command urges and compels him to become the instrument of executing the will of Heaven, in the deliverance of his nation.

'Compare with this short and modest narrative, the embellishments which national vanity added in subsequent traditions, and which Josephus collected and adorned. We are told that the sacred scribe of the Egyptians announces to their monarch, that about this time a child should be born to the Israelites, who would bring the Egyptian dominion low, and raise theirs; who would excel all men in virtue, and obtain a glory which would be remembered through all ages: and to the terror arising from this prediction, (of which not one word occurs in the Pentateuch) Josephus ascribes the edict to put to death all the male children of the Hebrews. Nor is this all; the birth of this future hero and legislator of the Jews is granted to the prayers of his father, and announced to him also in a prophetic vision. Even his brother Aaron's fame, and his dignity as High Priest is also prophesied.' pp. 77—80.

What chiefly attracted our notice in the discussion of the first branch of the work, was the application to the Pentateuch of Paley's Argument in the Horæ Paulinæ for establishing the truth of the New Testament. Our readers will remember that Paley has traced out a variety of minute allusions, and indirect coincidences between the Epistles and the Acts of the Apostles, which could not have existed in a forged composition. Dr. Graves has traced out and illustrated similar allusions and coincidences in the Pentateuch; chiefly between the Book of Deuteronomy and the three books immediately preceding it.

Any one who is conversant with works of fiction must be aware, of the difficulty of maintaining consistency, even in the more important and principal parts of the story. We find frequent failures in this respect in the most celebrated poets. But if we descend to the minute and collateral particulars of a fiction which embraces various characters, events, and periods, we should in the most masterly composition in the world seek in vain for the allusions and coincidences which belong to genuine records. How convincing then is this fact! that in the Pentateuch, the most antient history to be found, in which are recorded the proceedings of a great variety of characters, continually shifting their situation and changing their employments, and experiencing constant vicissitudes for the space of more than 40 years; we are not only unable to make out any inconsistency, but on the contrary discover, in proportion as we carry on our researches with greater patience and minuteness, new corroborations and more abundant proofs of genuineness and truth! We shall give an extract from this part of the work.

'In the second chapter of the book of Numbers, the writer describes the division of the twelve tribes into four camps, the number of each tribe, and the total number in each camp. He fixes the position each was to take round the tabernacle, and the order of their march: and he directs that the tabernacle, with the camp of the Levites, should* set forward between the second and third camps. But in the 10th chapter occurs what seems at first a contradiction to this; for it is said, that after the first camp had set forward†, "then the tabernacle was taken down, and the sons of Gershon and the sons of Merari set forward bearing the tabernacle, and afterwards the second camp or standard of the children of Reuben." But this apparent contradiction is reconciled a few verses after, when we find, that though the less sacred parts of the tabernacle, the outside tent and its apparatus, set out between the first and second camp; yet the Sanctuary or Holy of Holies with its furniture, the ark and the altar, did not set out till after the second camp, as the direction required. And the reason of the separation is assigned‡, that those who bore the outside tabernacle might set it up, and thus prepare for the reception of the Sanctuary against it came. Would a forger or compiler, who lived when these marches had wholly ceased, and the Israelites had fixed in the land of their inheritance, have thought of such a circumstance as this?' p. 113.

Another of the coincidences adduced, is that which appears from comparing Numbers vii. 8, with iv. 31; and vii. 7, with iv, 25. On the march of the Israelites, the family of Merari had four waggons assigned them, and the Gershonites only two.

'The reason of this inequality is not specified; but on turning back, we find that the family to which the four waggons are assigned, had been appointed to carry the solid and therefore heavy parts of the tabernacle,

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its boards, and bars, and pillars: while that family to which the two waggons are assigned, was appointed to carry the lighter; its curtains and coverings, its hangings and cords. Such a coincidence as this is extremely natural, if Moses, who directed this matter, recorded it; but is it not wholly improbable, that a forger or compiler should think of detailing such minute particulars at all, or if he did, should detail them in such a manner as this? The more minute and apparently unimportant such coincidences as this are, the more unlikely is it they should arise from any thing but reality.' p. 112.

The Author enters upon the second part of this work, which treats of the theological, moral, and political principles of the Jews, by representing the progress of idolatry, and drawing a gloomy but faithful picture of its horrid consequences in the world. He then proceeds to exhibit the character of God as it is drawn in the Pentateuch; points out the moral principles and rules which were presented to the Israelites as the guide of their conduct; and describes the penalties which were inflicted on the disobedient. He shews the superiority of their political principles, and the manifest tendency of them to accomplish the end for which they were designed. The Theology and Morality of the Jewish Code supply a force of evidence in support of its divine origin, which it is astonishing that any mind, accustomed to contemplate the state of the rest of mankind in that age, can resist. This evidence certainly never appears to greater advantage, than after reviewing the absurd opinions and the monstrous crimes which the Gentile Religion prescribed and sanctified. That a single nation should possess a volume in which the self-existence, the unity, the moral perfections, and the superintending care of God are clearly and authoritatively declared, and the worship of this Supreme Spirit exclusively required; while the rest of mankind stupidly bowed the knee and paid adoration to their own species, to the luminaries of Heaven, to the brute creation, or to any thing but the invisible God; is a fact which we defy the adversary of Revelation to disprove, or to account for, with an appearance of probability, upon any other ground than that of the divine inspiration of the Jewish Code.

We could have wished that Dr. Graves had employed his usual learning, perspicuity, and elegance of style, in more amply illustrating the superiority of the sacred principle which lies at the foundation of the Mosaic institution; "*Thou shalt love the Lord thy God.*" He has simply stated it among other points of pre-eminence in the Jewish system of morals. But a most striking and important argument in support of Revelation may be derived from a minute consideration of this sacred principle of love to God, and from comparing it with the tenets advanced in the philosophical writings of Greece

and Rome. With regard to the natural and moral perfections of God; the duty of justice, compassion, temperance, and other moral virtues; it is asserted that all these may be found in the systems of antient philosophy. But this cannot be said of the principle of Love to God. It is found in various parts of the Scripture; commanded in the Pentateuch, enforced by the Prophets, and above all other duties prescribed and explained in the New Testament: but no hint of it is to be met with any where else. The ancient Philosophers were peculiarly anxious to find out some general principle, from which as from a fountain-head might be deduced the various rules of conduct, constituting the excellence, and conducive to the happiness of man. But their researches failed. In the mean time, this favorite object of their investigations, this *Summum bonum*, by which they frequently understood the mark at which they ought to aim for the attainment of Happiness rather than Happiness itself, was to to be found in the records of the Jewish people!

It may be asked, in what does the excellence of this principle consist, so as to deserve a peculiar attention from him who undertakes to shew the pre-eminence of the Jewish Theology and Morality? To satisfy this inquiry we add the following observations. The exercise of this principle ensures the moral excellence of man. For what is moral excellence, but a sincere obedience to the will of God; which is no other than the performance of the various duties which we owe to him and one another. Now the very nature of affection leads us to comply with the injunctions and rules which the object of it makes known, and to feel a delight in co-operating in the same designs. It is also worthy of remark, that the most ample provision is made for the exercise of this principle, with regard to those characters, at least, whose moral taste and opinions are duly regulated. Setting aside that powerful instinct which impels the parent to provide for her offspring, what is it which chiefly excites our affection? Confessedly, supposed excellence, or favours conferred, or the union of both. We feel a sort of admiration and regard for characters born in a distant period, if we discover in their conduct marks of generosity, inflexible justice, benevolence, disinterestedness, fidelity, and other virtues? Who does not admire even Juliús Cæsar while he is weeping over the ashes of Pompey on the shores of Egypt: and suspend for a moment his glowing indignation at the sanguinary monster who destroyed a million of his species to satisfy his ambition? And if for a character, living at a distant period, stained with the most atrocious crimes, from whom we have received not the smallest benefit, either intentional, or undesigned, we feel a momentary regard because he displays a spark of

virtue; what must be our admiration and regard toward a Being who comprehends all moral perfections in an infinite manner, and whose perfections have been and we know will be employed, in forming, heightening, and confirming our own happiness! To this we may add, that the Love of God is a principle evidently sufficient to produce that high degree of happiness which is alone commensurate with the large desires of an immortal spirit. For it must be allowed, that the exercise of affection is the most delightful of all the passions and energies of the soul. In truth, it may be questioned whether any of our passions are pleasing, farther than this enters into their composition. Hence we may form some feeble conception of the happiness, which will be experienced in a state where every excellence is found, and in that degree which is calculated to raise the most pure, intense, and exalted glow of celestial affection. We are afraid of trespassing on the attention of our readers by offering any further observations on this subject. Enough has been said, we trust, of this principle of Love to God, to shew that it is sufficient to constitute the highest excellence and highest happiness of man, and that ample provision is made for a perfect exercise of it. If then this important doctrine is found among the ancient records of a single people devoted to agriculture, and having no taste or genius for abstruse speculations, while nothing that can by any means be compared with it, is to be met with in the Books of Grecian and Roman Philosophers; how shall we explain this fact, but by acknowledging that the principle literally came down from Heaven, as was fabled of the celebrated apophthegm of Thales,

e cœlo descendit γνωθι σεαυτον. *Juv.* xi, 27.

The recognition of the exalted principle of loving our enemies, which is noticed in this branch of the work, might also be compared with the heathen systems of morality to great advantage. We are not afraid to assert that this, as well as the sacred principle mentioned before, is something over and above what is to be learnt in the Grecian Schools. It is indeed pretty generally believed that this lesson was taught in the streets of Athens, and afterwards confirmed and illustrated in the shades of Academus. This opinion may have taken rise from the doctrine contained in the Gorgias of Plato: where Socrates is introduced as one of the speakers, and directs that an enemy should not be brought into a court of justice, or judicially punished in any other way. But if we attentively consider the whole conversation of Socrates, on this occasion, we shall find that, instead of recognizing the exalted principle of loving our enemies and doing good to them that hate us, he

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* Numbers, ii. 17. † x. 17. ‡ x. 21.

its boards, and bars, and pillars: while that family to which the two waggons are assigned, was appointed to carry the lighter; its curtains and coverings, its hangings and cords. Such a coincidence as this is extremely natural, if Moses, who directed this matter, recorded it; but is it not wholly improbable, that a forger or compiler should think of detailing such minute particulars at all, or if he did, should detail them in such a manner as this? The more minute and apparently unimportant such coincidences as this are, the more unlikely is it they should arise from any thing but reality.' p. 112.

The Author enters upon the second part of this work, which treats of the theological, moral, and political principles of the Jews, by representing the progress of idolatry, and drawing a gloomy but faithful picture of its horrid consequences in the world. He then proceeds to exhibit the character of God as it is drawn in the Pentateuch; points out the moral principles and rules which were presented to the Israelites as the guide of their conduct; and describes the penalties which were inflicted on the disobedient. He shews the superiority of their political principles, and the manifest tendency of them to accomplish the end for which they were designed. The Theology and Morality of the Jewish Code supply a force of evidence in support of its divine origin, which it is astonishing that any mind, accustomed to contemplate the state of the rest of mankind in that age, can resist. This evidence certainly never appears to greater advantage, than after reviewing the absurd opinions and the monstrous crimes which the Gentile Religion prescribed and sanctified. That a single nation should possess a volume in which the self-existence, the unity, the moral perfections, and the superintending care of God are clearly and authoritatively declared, and the worship of this Supreme Spirit exclusively required; while the rest of mankind stupidly bowed the knee and paid adoration to their own species, to the luminaries of Heaven, to the brute creation, or to any thing but the invisible God; is a fact which we defy the adversary of Revelation to disprove, or to account for, with an appearance of probability, upon any other ground than that of the divine inspiration of the Jewish Code.

We could have wished that Dr. Graves had employed his usual learning, perspicuity, and elegance of style, in more amply illustrating the superiority of the sacred principle which lies at the foundation of the Mosaic institution; "*Thou shalt love the Lord thy God.*" He has simply stated it among other points of pre-eminence in the Jewish system of morals. But a most striking and important argument in support of Revelation may be derived from a minute consideration of this sacred principle of love to God, and from comparing it with the tenets advanced in the philosophical writings of Greece

and Rome. With regard to the natural and moral perfections of God; the duty of justice, compassion, temperance, and other moral virtues; it is asserted that all these may be found in the systems of antient philosophy. But this cannot be said of the principle of Love to God. It is found in various parts of the Scripture; commanded in the Pentateuch, enforced by the Prophets, and above all other duties prescribed and explained in the New Testament: but no hint of it is to be met with any where else. The ancient Philosophers were peculiarly anxious to find out some general principle, from which as from a fountain-head might be deduced the various rules of conduct, constituting the excellence, and conducive to the happiness of man. But their researches failed. In the mean time, this favorite object of their investigations, this *Summum bonum*, by which they frequently understood the mark at which they ought to aim for the attainment of Happiness rather than Happiness itself, was to to be found in the records of the Jewish people!

It may be asked, in what does the excellence of this principle consist, so as to deserve a peculiar attention from him who undertakes to shew the pre-eminence of the Jewish Theology and Morality? To satisfy this inquiry we add the following observations. The exercise of this principle ensures the moral excellence of man. For what is moral excellence, but a sincere obedience to the will of God; which is no other than the performance of the various duties which we owe to him and one another. Now the very nature of affection leads us to comply with the injunctions and rules which the object of it makes known, and to feel a delight in co-operating in the same designs. It is also worthy of remark, that the most ample provision is made for the exercise of this principle, with regard to those characters, at least, whose moral taste and opinions are duly regulated. Setting aside that powerful instinct which impels the parent to provide for her offspring, what is it which chiefly excites our affection? Confessedly, supposed excellence, or favours conferred, or the union of both. We feel a sort of admiration and regard for characters born in a distant period, if we discover in their conduct marks of generosity, inflexible justice, benevolence, disinterestedness, fidelity, and other virtues? Who does not admire even Julius Cæsar while he is weeping over the ashes of Pompey on the shores of Egypt: and suspend for a moment his glowing indignation at the sanguinary monster who destroyed a million of his species to satisfy his ambition? And if for a character, living at a distant period, stained with the most atrocious crimes, from whom we have received not the smallest benefit, either intentional, or undesigned, we feel a momentary regard because he displays a spark of

virtue; what must be our admiration and regard toward a Being who comprehends all moral perfections in an infinite manner, and whose perfections have been and we know will be employed, in forming, heightening, and confirming our own happiness! To this we may add, that the Love of God is a principle evidently sufficient to produce that high degree of happiness which is alone commensurate with the large desires of an immortal spirit. For it must be allowed, that the exercise of affection is the most delightful of all the passions and energies of the soul. In truth, it may be questioned whether any of our passions are pleasing, farther than this enters into their composition. Hence we may form some feeble conception of the happiness, which will be experienced in a state where every excellence is found, and in that degree which is calculated to raise the most pure, intense, and exalted glow of celestial affection. We are afraid of trespassing on the attention of our readers by offering any further observations on this subject. Enough has been said, we trust, of this principle of Love to God, to shew that it is sufficient to constitute the highest excellence and highest happiness of man, and that ample provision is made for a perfect exercise of it. If then this important doctrine is found among the ancient records of a single people devoted to agriculture, and having no taste or genius for abstruse speculations, while nothing that can by any means be compared with it, is to be met with in the Books of Grecian and Roman Philosophers; how shall we explain this fact, but by acknowledging that the principle literally came down from Heaven, as was fabled of the celebrated apophthegm of Thales,

e cœlo descendit γνωθι σεαυτον. *Juv.* xi, 27.

The recognition of the exalted principle of loving our enemies, which is noticed in this branch of the work, might also be compared with the heathen systems of morality to great advantage. We are not afraid to assert that this, as well as the sacred principle mentioned before, is something over and above what is to be learnt in the Grecian Schools. It is indeed pretty generally believed that this lesson was taught in the streets of Athens, and afterwards confirmed and illustrated in the shades of Academus. This opinion may have taken rise from the doctrine contained in the Gorgias of Plato: where Socrates is introduced as one of the speakers, and directs that an enemy should not be brought into a court of justice, or judicially punished in any other way. But if we attentively consider the whole conversation of Socrates, on this occasion, we shall find that, instead of recognizing the exalted principle of loving our enemies and doing good to them that hate us, he

inculcates the indulgence of the most refined, and, according to his own statement, the most baleful malice toward those who have injured us. We shall give merely the substance of his reasoning. "You allow, (says he, to the interlocutor,) that moral excellence is the greatest good. You allow also that the punishment of offences is one means of reforming the authors of them. If then our enemy has injured us, the greatest good we can bestow upon him is to bring him to a court of justice, and inflict the vengeance of the law." The practical conclusion is truly worthy of remark. "Then by no means, (continues Socrates,) punish your enemy for having injured you, for so you defeat your own purpose of revenge. Leave him to the whole uncontrouled, uncounteracted influence of his moral depravity, because this is the greatest evil which can be endured!"

It can scarcely be necessary to remind our readers how widely the haughty forbearance of the Stoics, or the ostentatious clemency of Cicero's system, differs from that feeling of regard toward an enemy which Revelation inculcates, and which is taught by the example of that All-perfect Being who "causes his sun to arise, and his rain to descend, upon the just and the unjust." So that the Scriptures, which from their earliest promulgation have recognized and prescribed the duty of doing good to those who hate us, are left in exclusive possession of this benign and salutary principle.

With regard to what has been taught in later systems of Ethics, whose authors have been the advocates of Infidelity, we do not consider this as sufficient to affect the established prerogative of Revelation. The rays of divine truth, from passing through a variety of mediums, suffer so many refractions, that it becomes difficult for the eye to determine in what direction, and from what point, they first proceeded. Hence doctrines are sometimes ascribed to the unassisted powers of the human mind, which originally issued from the fountain of heavenly truth.

In the third branch of the work, the Author reviews the objections which are commonly advanced against the divine origin of the Jewish scheme. In an undertaking of this kind, it would be an endless task to consider every trivial objection which the fertile imaginations of sceptical men have invented, or to expose every cavil which the contemptible wit, or the virulent malice, of impiety has produced; it is enough if the most pressing difficulties be selected, and fairly stated; and the most effectual and satisfactory solutions be applied. One mistake into which the advocates of Revelation have sometimes fallen, is to assume some of the points in dispute, or (as the logicians say) to beg the question. There are emi-

nent writers who have not seemed aware of the extent to which some infidels have carried their disbelief, or of the extreme reluctance with which a mind once infected with the poison of infidelity admits an argument in favour of Revelation, though it has all the force which moral evidence can attain; nor do they seem to have had a suspicion of the inflexible obstinacy with which any assertion, however probable, is rejected, if not regularly and logically proved. It is a fact no less melancholy than astonishing, that men reason against the truth of Revelation, as they would against the probability of an earthquake, a famine, a pestilence, or an exterminating war, and take a delight in showing that the overwhelming mischief will never fall upon them.—Neither is it an uncommon fault among religious writers, to charge the partizans of Infidelity with inveterate prejudice and unfair reasoning, and to treat them as men who shut their eyes against the light of truth. Now, however just these charges may be, we cannot consider it as prudent to tell the Sceptics so to their face; especially as they are apt to value themselves on every talent and qualification, both moral and literary, which is essential to solid and legitimate reasoning. By bringing these charges forward in compositions written professedly to win the objector over to our own sentiments, we must defeat our purpose. They are suited rather to repel than attract. A pleader who should endeavour to persuade a Jury to espouse his side of the question, to which he had reason to think they were adverse, would hardly expect to gain his point by loading them with reproaches.

We are happy to say that the work under review is entirely free from these objections. Our Author treats his opponents as inquirers after truth; if he pays them too high a compliment, it is at least erring on the side of good nature and policy. Without evasion he selects and fairly proposes those difficulties which they represent as the most formidable; he replies to them with a fair and manly spirit suited to the rectitude of his cause, and with a force and success only to be found on the side of Truth. Our limits will not permit us to follow him through the wide range which he takes, in the enemies' country. Those, however, who think they see obstacles to the admission of Revelation, in the proceedings of the Jews while acting under the direction of God, whether in their conduct toward the Egyptians, the Amalekites, or the Canaanites; or are at a loss to account for the various changes which took place in an economy purporting to be of divine appointment, and for its final abrogation by Christianity; and those who cannot reconcile the rare inculcation of the doctrine of a future state in the early times of the Jewish dispensation with the full display of that momentous truth in the New Testament, may find in

this part of the work a satisfactory solution of these, and other less plausible difficulties.

One excellence of this work is the constant attention which the author directs toward the grand object of his discussions; this attention induces a character of *unity* in all the lectures, it prompts him to a logical and consecutive arrangement of his remarks, and results in a recapitulation, at the end of the several lectures, of the observations which they contain, which is distinctly applied to prove the divine origin of the Jewish religion. Of its general nature and merit, we hope our readers will be able to form a tolerable estimate from our critique. They will find it not less pleasing, from the manner in which it is written, than instructive and useful from its subjects and purpose. It displays learning without ostentation, force and clearness of reasoning without arrogance, and a dignified and elegant style without obscurity or superfluous ornament.

Among the writings from which the author has drawn a powerful auxiliary force, though not without candid and honourable acknowledgement, we were glad to see those of the profound Bishop Butler form a conspicuous part. His Analysis is like Eneas's sevenfold shield, formed to be an effectual defence against all the shafts of his enemy.

> Ingentem clypeum informant, unum omnia contra
> Tela Latinorum.

We conclude with the following pertinent remark from our author's Introduction.

'The effect of every species of religious instruction, and consequently of this, depends much more on the disposition prevalent in the heart of those to whom it is addressed, than on the degree of information conveyed to their understanding; purity, seriousness, and humility of mind, are the only sure guides to the eternal temple of religious truth, the opposite qualities will ever lead to error and impiety.'

Dr. Graves is author of several single sermons, (for the last of which see Ecl. Rev. Vol. III. 264) and also of "An Essay on the character of the Apostles and Evangelists designed to shew that they were not Enthusiasts," 8vo. Mawman, 1798, which we doubt not the readers of his present work will be desirous of seeing.

Art. VI. *A Treatise on Plane and Spherical Trigonometry.* With their most useful Practical Applications. By John Bonnycastle. 8vo. pp. xxviii. 419. Price 12s. bds. Johnson.

THE name of this author is doubtless familiar to most of our readers; as he is one of the few existing writers, who possess, in conjunction with a profound and extensive knowledge of mathematical science, the happy talent of communi-

cating it in a pleasing popular manner. Indeed he is almost the only British mathematician since the times of Barrow, Maclaurin, Halley, and Cotes, who has not suffered his love of abstract investigations to weaken his attachment to the graces. His various performances already before the public, (more especially his admirable Introduction to Astronomy, and the preface to his Algebra) demonstrate that he is alike versant in the intricacies of science, the embellishments of poetic genius, and the fascinations of a glowing yet classical style.

The work now before us appears to be the result of much labour and investigation; and though employed on a subject that scarcely admits of decoration, it will be found to exhibit strong traces of the hand of a master. It is preceded by an introduction of 28 pages, containing a concise, but judicious and interesting history of the principal writings relative to logarithms and trigonometry. The next seventy pages exhibit the most important definitions, and the logarithmic and algebraic rules for all the cases of right and oblique trigonometry; with a great variety of practical examples, several of which are wrought out at length. These are followed by the doctrine of spherical trigonometry, and its application to astronomical problems, comprized in about two hundred pages. Mr. Bonnycastle then treats the mutations of the signs of trigonometrical quantities; and afterwards furnishes, to the extent of 50 pages, a very copious and valuable collection of trigonometrical formulæ, relating to what is frequently called the arithmetic of sines and cosines, the values of sines, cosines, &c. in terms of circular arcs, &c. and vicè versâ, expressions for the verification of tables of sines and tangents, exponential quantities, logarithmic series, series for multiple arcs, and for logarithmic sines, tangents, secants, &c.

The trigonometrical and logarithmic formulæ are followed by demonstrations of the principal theorems in plane and spherical trigonometry, exhibited and exemplified in the earlier part of the volume; and these are followed by demonstrations of the leading theorems in the stereographic projection of the sphere,—some miscellaneous problems relative to spherical areas and the deduction of what is known by the name of the spherical excess,—solutions of all the cases of plane triangles, independently of any tables, by means of series and approximating expressions,—formulæ shewing the relations of the fluxions and increments of the sines and tangents of arcs and angles,—the solutions of quadratic and cubic equations by tables of sines and tangents,—and rules (we believe, those of the late Professor Robison) for the ad-

measurement of altitudes by the barometer and thermometer.

This volume is marked with several peculiarities, most of which are objects of commendation. Thus, the simplicity of the figures illustrating the definitions, the algebraic expressions for the areas of plane triangles, the perspicuity of the general rules pointing out the nature and affections of spherical triangles, and, above all, the truly admirable collection of trigonometrical formulæ, cannot fail, the former to be beneficial to the novice, and the latter to be highly gratifying to all who have imbibed the genuine spirit of mathematical elegance and taste. We cannot but admire the care with which Mr. Bonnycastle has adapted his precepts to the present state of mathematics in this country, and his dexterity in striking into the just medium between the tiresome and uncouth prolixity of many writers of the seventeenth century, and the purely analytical process of Gua, La Grange, and other modern mathematicians among the French. The latter indeed has numerous advantages, which, it is manifest, our author knows how to appreciate, though he has wisely chosen rather to allure the student by setting before him occasional specimens of the method, than to deter him by adopting it exclusively, to the neglect of that preliminary knowledge, which, as an experienced tutor, he well knows where to place. Besides, a very material benefit arises from exhibiting the algebraic formulæ for spherical triangles, as Mr. B. has done, together with the logarithmic rules; because, by duly attending to the signs (+ and —) of the various expressions for the sines, tangents, &c. of arcs or of angles, and particularly by adopting those formulæ which furnish results in cosines, or cotangents, or the tangents of half arcs, or tangents of 45° + half arcs, or angles, — every ambiguity which would otherwise arise on the resolution of spherical triangles may be avoided, except those which appertain to the two cases that are *necessarily* ambiguous; and even they may be guarded against by means of Bertrand's table, (referred to in a note p. 79); a table which we are sorry our author omitted, as it would not have occupied a page.

We have been so well satisfied with the execution of this volume, that we cannot help regretting Mr. B. did not adopt a plan somewhat more extensive; a plan which would have enabled him to treat more at large the different kinds of projection, the application of the fluxionary calculus to those trigonometrical quantities which are employed in astronomical problems, and their maxima and minima, and some other topics that are confined in too narrow a space toward the end of the present

Treatise. This however could not have been accomplished, without giving an additional volume; which might probably have circumscribed the sale, and therefore the usefulness of the work.

With a disposition perfectly friendly toward this able writer, we beg to remark, that his Treatise, while it displays very frequently such marks of taste, talents, and analytic skill, blended with a prevailing love of simplicity, as are not to be found in any other English work on the subject, betrays, notwithstanding, some tokens of carelessness. In the arrangement, we think Mr. B. would have done well to follow the plan pursued in his useful little book on Mensuration, giving the demonstrations of the rules and theorems, at the foot of the respective pages on which they are found. We should likewise have been glad if the student's perusal of this work had been facilitated by the customary help of running titles, a table of contents, or a copious alphabetical index.

Instead of dwelling on a few slight imperfections, which we are persuaded the author will remove in a future edition of his Treatise, we shall lay before the reader some inferences (in our estimation important) which we were inclined to make, in perusing the latter part of this interesting performance.

Among the trigonometrical formulæ are several of those curious and useful ones which exhibit the sine, cosine, &c. of an arc in exponential expressions deduced from the product of imaginary factors: such, for example, as

$$\text{Cos. } x = \frac{e^{x\sqrt{-1}} + e^{-x\sqrt{-1}}}{2}\ ;\ \text{sin. } x = \frac{e^{x\sqrt{-1}} - e^{-x\sqrt{-1}}}{2}$$

Now, while we admit the facility and neatness with which transformations may be made, and the values of linear-angular quantities may be inferred, by means of such expressions; we would ask what definite ideas can accompany them? Can we obtain any clear comprehension, or indeed any notion at all, of the value of a power whose exponent is an *acknowledged* imaginary quantity, as $x\sqrt{-1}$? Can we, in like manner, obtain any distinct idea of a series constituted of an *infinite* number of terms? In each case, we are convinced, the answer will be in the negative. Yet the science in which these and numerous other *incomprehensibles* occur, is called *Mathesis*, THE DISCIPLINE, from its incomparable superiority to other studies in evidence and certainty, and, therefore, its singular adaptation to discipline the mind. And this is the science, says the eloquent and profound Dr. Barrow, "which effectually exercises, not vainly deludes, nor vexatiously torments studious minds, with obscure subtilties, perplexed difficulties, or contentious disquisitions; which overcomes

without opposition, triumphs without pomp, compels without force, and rules absolutely without any loss of liberty; which does not privately over-reach a weak faith, but openly assaults an armed reason, obtains a total victory, and puts on inevitable chains." How does it happen, now, that when the investigation is bent toward objects which cannot be comprehended, the mind arrives at that in which it acquiesces *as certainty*, and rests satisfied? It is not, certainly, because we have a distinct perception of the *nature* of the objects of the inquiry (for that is precluded by the supposition, and indeed by the preceding statement); but because we *have* such a distinct perception of the *relation* those objects bear one toward another, and can assign positively, without danger of error, the exact relation as to identity or diversity of the quantities before us, at every step of the process. Mathematics is not the science which enables us to ascertain the nature of things in themselves;—for that alas! is not a science which can be learnt in our present imperfect condition, where we see "through a glass darkly;"—but the science of quantity, as measurable, that is, as *comparable*: and it is obvious that we can compare quantities satisfactorily in some respects, while we know nothing of them in others. Thus, we can demonstrate that any two sides of a plane triangle are together greater than the third, by shewing that angles of whose absolute magnitude *we know nothing* are one greater than the other, and then inferring the truth of the proposition from the previously demonstrated proposition, that the greater angle in a triangle is subtended by the greater side. Again, we cannot possibly *know* ALL the terms of the infinite series,

$$\frac{1}{a} - \frac{c}{a^2} + \frac{c^2}{a^3} - \frac{c^3}{a^4} + \frac{c^4}{a^5} -, \&c.$$

because such knowledge implies a contradiction: neither can we know all the terms of the infinite series,

$$\frac{1}{c} - \frac{a}{c^2} + \frac{a^2}{c^3} - \frac{a^3}{c^4} + \frac{a^4}{c^5} -, \&c.$$

yet we can shew that these series are equal. For we can demonstrate that the first series is an expanded function standing with the quantity $\frac{1}{a+c}$ in the relation of equality: we can likewise demonstrate that the second series bears the relation of equality with the quantity $\frac{1}{c+a}$: and although we can have but a vague idea of the quantities $\frac{1}{c+a}$ and $\frac{1}{a+c}$, while a and c stand as general representatives of *any* quan-

tities; yet those fractions must necessarily be equal, and thence we infer the like equality between the sums of the two infinite series.——In the same manner, if we revert to that kind of quantities which we first noticed, we can have no clear conception of the nature of the quantities $\sqrt{-a}$, $\sqrt{-b}$, &c. yet we are as certain that $\sqrt{-a}=\sqrt{-b}\times\sqrt{\frac{a}{b}}$, as that $20+30=50$; since we can demonstrate that equality subsists in the former expression as completely as we can in the latter, both being referable to an intuitive truth. Every mathematician can demonstrate strictly that the conclusions he obtains by means of these quantities, though he cannot comprehend them in themselves, must *necessarily* be true: he therefore acts wisely when he uses them, since they facilitate his inquiries; and knowing that their relations are *real*, he is satisfied, since it is only in those *relations* that he is interested.

Our great object in this induction of particulars is, to recommend that similar principles be adopted when *religious* topics are under investigation. We cannot comprehend the nature of an infinite series, but we *know* the relation which subsists between it and the radix from which it is expanded; we cannot comprehend the nature of the impossible quantities $\sqrt{-a}$, $\sqrt{-b}$, &c. but we *know* their relation to one another and to other mathematical quantities. In like manner, (though we should scarcely presume to state such a comparison, but for the important practical inference which it seems to furnish) we cannot with our limited faculties comprehend the infinite perfections of the Supreme Being, or reconcile his different attributes, so as to see distinctly how "mercy and peace are met together, righteousness and truth have embraced each other," or how the Majestic Governor of the universe can be every where present, yet not exclude other beings; but we know or *may* know his relation to us, as *our* Father, *our* Guide, and *our* Judge;—We cannot comprehend the nature of the Messiah, as revealed to us in his twofold character of "the Son of God" and the "Man Christ Jesus;" but we know the relation in which he stands to us as the Mediator of the New Covenant, and as he "who was wounded for *our* transgressions, who was bruised for *our* iniquities, and by whose stripes *we* are healed:"——Again, we cannot comprehend why the introduction of moral evil should be permitted by him "who *hateth* iniquity;" but we know, in relation to ourselves, that he hath provided a way for *our* escape from the punishment due to sin, and therefore, though we cannot comprehend and explain it so as to silence all cavillers, yet we "glory in the *mystery* of Recon-

ciliation." We might pursue this current of reflection much farther, by running over the general principles of all mathematical, chemical, and metaphysical science; and we are persuaded that the result of the inquiry would come in aid of our religious belief, by shewing that the difficulties attending Christianity are of the same kind, (and probably should be referred to the same cause, the weakness of our faculties) as those which envelope all the fundamental principles of knowledge. We need not remind the reader how well a portion of this argument has been illustrated by Bishop Butler.

Philosophers, notwithstanding all these difficulties, recommend the cultivation and diffusion of the sciences, because they tend to sharpen the faculties of man, and to meliorate his condition in society. With how much greater reason and earnestness shall we recommend the dissemination and adoption of "pure and undefiled religion," considering its direct tendency to enlarge the understanding and fill it with the contemplation of Deity, to purify and harmonize the passions, to refine the moral sense, to qualify and strengthen for every function in life, to sustain under the pressure of affliction, to afford consolation in sickness, and enable us to triumph in death! What other science can make even a pretension to dethrone oppression, to abolish slavery, to exclude war, to extirpate fraud, to banish violence, to revive the withered blossoms of Paradise? Such are the pretensions and the blessings of genuine Christianity; and these are real, should it even be a fiction.—But such a science cannot be a fiction; it has accomplished its promises on earth, it therefore will accomplish them in heaven. Here, indeed, its advocate must be reduced to silence; for how shall he display the meaning of those promises! how describe dignity so vast, or picture glory so brilliant! How shall language delineate what mind cannot imagine! and where is that mind, among puny and ephemeral creatures, that can penetrate the thick obscure, that can descry the light of Perfect Knowledge, that can feel the glow of Perfect Love, that can taste the air of Perfect Happiness!

In apology for the length of these reflections, we will plead the momentous import of the subject; we know that an extensive knowledge of the present state of the mathematical sciences cannot be obtained, without reading the works of foreign as well as English authors; and we are aware that the writings of some eminent French mathematicians abound in infidel principles. Our elder men of science, we hope, are for the most part of too sober a cast to be injured by these principles; but we tremble for the fate of the young, and should rejoice to think it probable that these remarks might prevent

one such student from abandoning the aids of religion, and venturing himself on the stormy ocean of life, without rudder, without compass, and without hope.

Art. VII. *Patriotic Sketches of Ireland, written in Connaught.* By Miss Owenson. 2 vols. 12mo. pp 350. Price 9s. boards. Phillips. 1807.

WE are really glad of any thing that tends to diffuse among the people of England a knowledge of the *remote*, half-explored, but interesting and important country of Ireland; a country which has had, what every country has not had, force of character enough to transform history into romantic fable, which has been prolific of heroes, which displays a people exceedingly different in their general habits from ourselves, and which has been the scene of a tragedy, which, though it had its beginning so many ages back, seems now to be but in the middle, and gives no sign of drawing toward the end. It is not however to young ladies that we should be most inclined to look for the best delineations of national character, or the most accurate statements respecting the political condition of a people; especially to ladies of so thoroughly wild a breed as that of which the author of these volumes appears to be. Yet we have been in a degree amused and pleased, in reading some parts of her book. The writer has more faculty, and more observation, than the ordinary portion with which girls break loose from the boarding-school to scamper into the world. There would be some hope of her, if it were possible to catch her, while gamboling and frisking in romantic vagrancy, among the hills, rocks, and glens of Connaught, and confine her to the discipline of intellectual hard labour for a number of years. But when we observe the radical quality of her, it is matter of doubt with us whether she will ever be tamed, and matter of certainty that she will never be any thing worth, if she is not.

It seems she passed some time on a visit near Sligo, which she employed in rambling over the picturesque scenery of that part of the coast, in conversing a good deal with the country people, and in writing these sketches, which are intended to combine sentimental and political reflections with descriptions of that scenery, and recitals of those conversations. Among the descriptions there are particular parts which are good, and in the greater proportion that are not so, there is evidence of a rather strong imagination, which might yet, by a more cultivated taste and sense, be taught to paint, if it could once be convinced that the art consists in something else than furiously dashing quantities of colour against the canvass with a ladle. In describing great objects, the author's language seems a continual reproach of them for being little.

The lofty precipice is not lofty enough, till she has piled upon it crags and mountains of epithet. The billows do not roar loud enough on the rocky shore of the Atlantic, till the cave of Æolus is fairly broken open, and the winds all rush out at once in a tempest and conflict of stormy words. Her language roars so loud, that we positively cannot hear the sublime sound of the ocean, nor can we well imagine a more ungracious interruption and counteraction to the emotion with which we should stand on that romantic and sometimes tremendous shore which she describes, than to have a companion there, who would compel us to hear such a bombastic mode of describing what we were contemplating and admiring. We really give her credit, however, for a strong feeling of the beauty and magnificence of nature; and therefore we attribute her monstrous diction to the passionate, uncouth labour of a very ill-cultivated and ill-governed mind to express its strong feelings, rather than to the mere ostentation of possessing such feelings.

The continual frippery and pomposity of our author's language, with its grossly incorrect construction, are consummated by a large quantity of new-coined words, some of them, as it would appear, the produce of her own whim, and some of them learnt probably from the cant of some affected, half-literary society, that she may have frequented. Is it because she is a wild Irish young lady, that she expects to be tolerated in such liberties with the English language, as would expose the productions of the highest genius to scorn? Has she not one friend who would ever tell her, that before she undertakes to write, she ought to read a few of the classics of our language, and take some little notice of the manner in which they express themselves?

Several of her descriptions of the manners and condition of the Irish peasantry in Connaught are entertaining, and even instructive. Her political and moral reflections are sometimes the suggestions of obvious truth, and sometimes a very juvenile attempt at philosophising beyond what is obvious.

The following descriptive musings in the ruins of Sligo abbey, are a favourable specimen of our author's manner.

'Disposed by a certain tone of mind to behold with a touching interest a scene never to be viewed with indifference, while a pre-existing train of ideas were refreshed and associated by the corresponding impressions which my senses received from every object around me, I sat down on the tomb of the royal O'Connor, and plucked the weed, or blew away the thistle "that waved there its lonely head." The sun was setting in gloomy splendour, and the lofty angles of the abbey-tower alone caught the reflection of his dying beams from the summits of the mountains where they still lingered: the horizon betrayed a beautiful gradation of tints which insensibly softened into the reserved colour of twilight, while broken hues, and irregular masses of light and shadow, flung through the pillars of the cloisters, or from the high arched portals of the chapel, harmonized

the general outline of the ruins, and shed around such aerial and indistinct forms, as fancy woos to aid the vision of her wildest dream. Nor did she now refuse to "give to airy nothing a local habitation and a name." Along each mouldering aisle, and gloomy cloister, her creative eye still pursued the close cowled monk; the haughty abbot, pacing in all the solemn pomp of holy meditation the damp and chequered pavement; or caught the pious chieftain's warrior-form, as he made his sumptuous offering at the altar's foot, followed by the credulous and penitential crowd, which the artful policy of John had lured hither, to expiate the past, and purchase the remission of future sins. While the singular and striking ceremonies of a religion, so consonant to the liveliest powers of imagination, once splendidly celebrated in the now gloomy and ruinous chapel, the brilliant illuminations of tapers, the solemn procession of grey headed friars, or close-veiled nuns; meretricious ornaments which the vitiated taste of superstition flings over the pure and simple forms of true religion, and the swelling chaunt of midnight devotion or matins-piety, seemed even now something more than "the baseless fabric of a vision."

'Such scenes are never to be visited with that interest which peculiarly belongs to them, in the broad glare of day's meridian splendour, since much of their picturesque effect is produced by the solemn stillness of the twilight hour, when the faintest breeze wastes not its sigh upon a "desert air;" and when the dim discoloured light sheds a mystic hue on every object, and peoples the gloomy space with wild and fancied forms. The simplicity of reason, and the purity of truth, though they afford the clearest evidence to the mind, and sublime while they enlighten, deny to fancy that image so dear to her illusory desires; the simple conviction of an abstract faith gives no picturesque forms to her wondering gaze, affords no mysteries to her unlicensed wishes. A sensible personified religion is the creed she clings to, where the senses are the medium of belief, and credulity reposes on the enjoyments of imagination. Thus the faith of a Socrates was the faith of a philosopher, but the mythology of Homer was the religion of a poet.' Vol. I. p. 23.

There are various cottage, or rather cabin scenes: we shall transcribe two of them.

'The moon rode high, and darted her beams through the foliage of the trees, that canopied our heads, while, opposed to her cold but brilliant light, the deep red blaze of a turf fire gleamed through the "loop-hole" of a neighbouring cabin. The song which caught our ear as we passed the door, induced us to enter. It was the song of an itinerant taylor; he was seated in the centre of an earthen floor, working by the light of a rush, and surrounded by a groupe of children, who were hanging delightedly on his song, and watching with eagerness the progress of the little frieze jackets, spun by their mother, and now in the hands of the musical taylor; while their parents, released from the labours of hire, were working by the light of the moon in their little garden; and their eldest brother, submitting to the influence of inordinate fatigue, lay stretched on some straw in the corner of the cabin, the head of a calf actually reposing on his arm, and the parent cow quietly slumbering at his feet.—A more striking picture of the interior of an Irish cabin could not be given.' Vol. II. p. 28.

'I was struck by the forcible contrast presented to my eye by two cabins, which lay close to each other; the one, wretched and ruinous, was raised with mud and thatched with rods; the other, well built and almost picturesque in its appearance, displayed all the neat comforts of an English cottage. Mr. —— offered to account for the disparity; but observing a decent-looking old man seated at the door of the better residence, he added, "Here is one (an old tenant and workman of my father's) whose information on the subject will be more grateful to you than mine can be." The old man now approached us, with that courtesy which invariably distinguishes the manners of the peasantry of this country, he requested us to walk in and rest ourselves, adding, that the cow had just been milked, if we would condescend to take a draught of new milk. We found within the cabin his old dame, seated at her wheel, and a young girl, busied at some flax. I now inquired into the cause of that evident disparity of circumstances which apparently existed between him and his neighbour, and was glad to hear that the ruinous cabin was uninhabited. "That miserable hut," said he, "was my own poor home for twelve years; for, never being able to get a lease from the gentleman who stood between me and the head landlord, (his honour's father there, Christ bless him) my heart failed me, as to doing any thing in the way of improvement; knowing that if I did, my poor boys might be turned out, and a stranger come and reap the fruits of our labour. So I went plodding on, from year to year, heartless enough, taking an acre here to-day, and there to-morrow, to sow our potatoes and flax in. But no sooner had the lands got back into his honour's hands, (my blessing light on him) than he gave us a lease that will stand good for my children, and my children's children; and then our spirits got up, and we worked night and day, and improved this little farm, and built this comfortable cabin, which it is worth while to keep neat and clean; and though I never saw twenty guineas of my own together in all my life, there is not a happier man in the barony for all that.' Vol. II. p. 3.

In various parts of these volumes, the fair writer takes upon her to play the infidel; not with any thing like feminine diffidence, but with a right bold amazonian face. She talks in a good masculine strain about fanaticism and superstition; about the light of nature; about the wisdom of Catharine of Russia in dispersing 80,000 copies of the Koran, in kindness to her Mahometan subjects; about the folly of the English peasant, in employing those hours of the Sunday in reading religious tracts, which the Irish peasants more judiciously employ in the sports and dances, and consequently in the brawls and intoxication, of a kind of revel, to which, she says, crowds of them, assembling from miles round, devote the afternoon of Sunday. She, no doubt, has taken a world of pains to inform herself on the subject of religion, and is therefore well intitled to tell mankind, how much better they might do without it. Amidst her gay visits, her rambles, and her reading and writing of ephemeral novels, she has unquestionably found time and seriousness for a profound investigation of the nature and evidences of Christianity; she

has done justice to the great inquiry; and in the result has demonstratively refuted all those great works in proof of the truth of Revelation, which the principals of her school have not ventured to answer. Assuredly, the volumes before us bear the conspicuous proofs of a most powerful and most severely-disciplined understanding. Beyond all controversy, her inquiries have been so comprehensive, so persevering, and so perfectly honest, and her conclusions so rationally and logically deduced, as to secure her conscience, both in life and death, from any possible alarm lest she may have been trifling with the truth of heaven, and sporting with destruction. Having indubitably studied all the Christian philosophers, and ascertained them to be shallow reasoners, or deep hypocrites, or both, she at last finds her capacious mind quite at home in the enlightened and saintly company of Voltaire, Rousseau, Volney, and Helvetius, the last of whom especially she is fond of quoting. It is a very pitiable spectacle, we think, —that of an interesting young woman, sacrificing her reason and her heart to such a depraved and treacherous fraternity. Who would not compassionate a beautiful fawn, (if it were ever possible to see it betrayed into so much simplicity) that should approach in friendly confidence toward a party of wolves, while they lay in apparent quiet at the edge of a wood, after a recent banquet, and be pleased, pretty innocent! with the sparkle of their eyes, at the very moment they were going to dart upon it and tear it in pieces!

Art. VIII. *Travels in South America, during the Years* 1801, 1802, 1803, *and* 1804; Containing a description of the Captain-Generalship of Caraccas, and an Account of the Discovery, Conquest, Topography, Legislature, Commerce, Finance, and Natural Productions of the Country; with a View of the Manners and Customs of the Spaniards and the Native Indians. By F. Depons, late Agent to the French Government at Caraccas. Translated from the French. 2 vols. 8vo. pp. lii. 503—384. Price 14s. Longman and Co. 1807.

THE enlightened author of these volumes possesses, in a very high degree, many of the important qualifications which are necessary to a writer of travels. No candid reader will feel disposed to call in question his scientific attainments, his curiosity, his perseverance, his discrimination, or his judgement. But as he seldom appears in the course of his travels, and as he does not trace the progress of his inquiries step by step, or make us acquainted with the different methods he employed in accumulating the vast body of information contained in this work, we cannot pretend to pronounce on those features of his character, which are only unfolded by circumstances and situation. Did not the formal method he has adopted impose restraints on his imagination and feelings, we should, from the cool accuracy which characterizes his des-

criptions, be led to question his veracity, when he informs us, in the introduction to his work, that he made it a rule personally to inspect every thing he undertook to describe. In a traveller we expect to find a warmth of enthusiasm, which will sometimes blaze forth, in spite of every effort to damp it. But our readers will be disappointed, if they expect to find such ardour of feeling in the Travels of Depons. He will enlighten their minds and extend the boundaries of their knowledge, but we apprehend that few, from reading his work, will be induced to embrace the fortunes, in order to enjoy the pleasures or the fame of a traveller. He *may* have ascended the mountains, crossed the lakes, traversed the plains, or followed to their source the rivers he describes; he may have put on the manners and the dress of the different tribes he enumerates, in order more fully to study the secrets of their souls, and paint after nature the genuine features of their moral character; but we hesitate to affirm that he has. But though Depons may not class with such intrepid travellers as Bruce and Park, yet he is certainly qualified, perhaps better than either of them, to collect important information, and to arrange his facts in an order most adapted to the purposes of science. The arrangement, indeed, which he has adopted, is, in a scientific point of view, extremely judicious; as it enables the Politician, the Historian, the Geographer, the Chemist, and the Moral Philosopher, to find, without difficulty, copious materials to enrich his particular department.

In his subject, Mr. D. is peculiarly fortunate. From the jealousy of the Spanish laws, interdicting the intercourse of foreign nations; from the strictness of the police, allowing no Spaniard to embark for South America without permission from the king, which was never granted but for commercial purposes; and from the severity of the Inquisition prohibiting every work of genius till it have first received their sanction, the number of travellers in the Spanish American possessions had been extremely small; so that the work before us, though it were much less intrinsically excellent, would possess at least the attractions of novelty. At the present moment, also, when the public mind is much excited and animated by the vast prospects which the projected establishment of an independent sovereignty in South America displays before it, whatever relates to that highly favoured continent will be read with peculiar interest.

The Captain-Generalship of Caraccas, which Depons undertakes to describe, is one of the ten governments into which Spanish America is divided; and comprehends the provinces of Venezuela, (little Venice) Varinas, Maracaibo,

Cumana, Spanish Guiana, and the Island of Margarita. It extends from 12° north latitude to the equator, and from 62° to 75° west longitude from the meridian of Paris, and contains a population of 728,000 souls. Of all the Spanish possessions it might by cultivation be rendered the most beneficial to commerce, as it yields to none in point of fertility, or in the quality and variety of its productions. Few mines of gold and silver have been discovered in these luxuriant regions; a circumstance, which would depreciate their value in the eyes of a Spanish adventurer, or his avaricious monarch, but which will afford pleasure to every mind, enlightened, like our author's, by true philosophy. On this subject his remarks discover so much political wisdom and genuine philanthropy, that their insertion must gratify the feelings of every one of our readers. After describing the unsuccessful attempts to open gold and silver mines in the provinces of Caraccas, he adds,

'All these fortunate crosses have delivered the inhabitants from the evils attendant on the working of gold and silver mines, which, as long as they last, are the tomb of the greatest part of those who labour in them; which enervate, emaciate, and condemn to a languishing life those who are not stifled in their bosom; which destroy the germ of all the social and domestic virtues; which banish all regard to order and economy; which support debauchery and dissipation, with all the vices that follow in their train; and which, when they are exhausted, substitute poverty for prodigality; vagrancy, for labour; and disgorge into society the workmen whom they employed, without any other resource than to choose between beggary or robbery.

'It gives me pleasure to have it in my power to observe, that, if these provinces have not enjoyed nor are ever probably destined to enjoy, the transient lustre which the mines confer, they are amply, very amply, indemnified by the abundant, precious, and inexhaustible productions of a soil, which on account of its fertility, and extent, will become the constant abode of ease and happiness, and that too, when those countries, which boast of their mines, will present but rubbish, ruins, and frightful excavations, the melancholy monuments of departed opulence.' p. 57.

This extensive and fertile country was unknown to the nations of the old world, till the year 1498, when the enlightened and enterprising spirit of Columbus conducted the Spaniards to the shores of Terra Firma, after having made two previous voyages to discover a passage to the East across the Atlantic Ocean. In consequence of the representation which he made to the Spanish court, it was resolved, that this discovery should be prosecuted, and the country annexed to the crown. By the bulls which Pope Alexander VI issued in the years 1493 and 1501, Ferdinand and Isabella were empowered to wrest from the hands of the Indians all the country they might discover. But many Spanish writers defend the

claims of their monarch on principles very different from those which regarded the see of Rome as the secretaryship of the divinity.

'The kings of Spain, say Sepulveda, Victor Gregoire Lopez, Joan Mayor, Guerrero, Bozius, Bannes, &c. have legal power of extending their supreme direct domain, even over the lands occupied and peopled by the Indians—*because these same Indians were so barbarous, so gross and so savage, that they scarcely merited to be placed in the rank of men; and that it was necessary that some one should undertake to govern, protect, and instruct them; so that conducted to a humane, civil, social, and polite life, they might be worthy to receive the faith, and to embrace the christian religion.*' p. 381.

Encouraged by the papal grant and the subtle reasonings of these celebrated lawyers, the Spanish monarch undertook the conquest of a country far superior in extent to all his European possessions; and by a perseverance, which would reflect honour on his character had he been engaged in a just cause, he at length atchieved a work more vast than what fiction has ascribed to the demigods of antiquity. To render this conquest permanent, as soon as an Indian nation was subdued, a convenient site was chosen for building a town, and a hundred Spaniards formed this new city. Among these the Indians were shared, and to their superintendance and guardianship they were committed. The object of this division, which is called *repartimiendos de Indios*, was to prepare them for the duties and enjoyments of social life. But benevolent as was its design, like most other politico-philanthropic measures, its end was completely frustrated by the avarice and rapacity of those who were charged with its execution; so that before the middle of the seventeenth century *encomiendas* became extinct.

In the provinces of Caraccas the executive power is vested in the hands of a Captain-General, who superintends the whole military establishment, and is charged with all political concerns between the colonial government of foreign powers and his own particular district. To prevent him from abusing such excessive power, he is prohibited from acquiring property, from engaging in commerce, from contracting alliances by marriage, and indeed from forming any relation which might affect the impartiality of his conduct. At the expiration of his office, which is limited to seven years, he is obliged to render an account of his administration, or, as the Spaniards call it, *dar residencia*, to give the *residence*. A commissary is appointed by the king to receive this residence, who repairs to Caraccas, and, announcing by banns and placards the day on which the tribunal will be formed, invites all the citizens, both Indians and Spaniards, to make

their complaints against the late governor. A hundred and twenty days are allowed for hearing and trying these complaints, at the expiration of which the proceedings are forwarded to the council of the Indies, who decide on them definitively.

Judicial proceedings are submitted to the cognizance of Cabildos and Governors. The former are established in every village founded by the Spaniards, and may be compared to the municipalities instituted in France by the constituent assembly. The latter are officers presiding over a whole province with the prerogatives of vice-patrons; and who, in the places of their residence, take cognizance of all civil and criminal affairs. The decisions of these governors and municipal bodies, if considered unjust, may be laid before the Audience of Appeal; which, by a royal *cedule* of 1786, is held at Caraccas. The jurisdiction and powers of this court will appear extensive, when we are informed, that it receives appeals from ecclesiastical tribunals, and that the Captain-General is recommended by the king to consult the Audience upon every extraordinary emergency. But the system of government established at Caraccas is so complicated, that it would be impossible for us to give an intelligible account of every separate department, without extending this article beyond proper limits. For complete information on its political economy, we must refer our readers to this valuable and comprehensive work, by which their curiosity will be fully satisfied.

As the religion here established is exclusively the Roman Catholic, the ecclesiastical orders and courts are in general similar to those in European kingdoms which acknowledge the authority of the See of Rome. Inquisitorial tribunals are erected in Caraccas, as in Spain. The principal functions of these tribunals consist, in anathematizing all books on which they have not set the seal of orthodoxy. The restraints they have imposed on the free discussion of religious, moral, and political truth are so singular, that we beg leave to subjoin the following summary.

'Every bookseller in the Spanish dominions is bound to furnish, in the two first months of every year, an inventory of the books he exposes for sale: to this must be subscribed his oath that he has no others than those contained in the inventory.

'He is forbidden to purchase or sell any book prohibited by the inquisition, under penalty, for the first offence, of interdiction from all commerce in books for two years, banishment during the same term to twelve leagues distance from the place in which he was established, and a fine of two hundred ducats to the profit of the inquisition. Repetitions of the offence are proportionally punished. The book forming the substance of the crime may have been already sold, and in the hands of a third person,

but the declaration of the purchaser suffices to subject the bookseller to all penalties specified.

'Every bookseller must have in his store a catalogue of the books censured by the inquisition, under penalty of forty ducats. It is even necessary that the catalogue should be his own; for if it be borrowed he is equally liable to the fine as if he have none.

'No bookseller may proceed to the inventory, estimate, purchase, or sale of private libraries, without furnishing to the commissary of the inquisition, a statement, containing the names and surnames of the authors, the titles of the books, the subject matter, and the place and year of the impression, under penalty of fifty ducats.

'Every person who enters the country with books, must make a declaration detailed and sworn to, which is sent to the tribunal of the inquisition or its commissaries, who have the power to permit their introduction or to seize them. The omission, or imperfect execution of this declaration, occasions a confiscation of the books, and a cost of 200 ducats for the expenses of the holy office.

'When books, as most frequently happens, are deposited at the custom-house, with other effects, or merchandise, the officers of the customs cannot release the books, but by express permission of the commissary of the inquisition: which he does not grant till he has previously examined them.

'Catalogues which Spaniards may receive from abroad for the selection of books, must, before any use is made of them, be sent to the holy office, which may retain or restore them.

'Whoever may have the temerity to elude the vigilance of the inquisition, is not therefore in peaceable possession of the proscribed books he has received. He remains exposed to those domiciliary visits which the commissioners of the inquisition have a right to make at any hour either of day or night.

'The tribunal of the holy inquisition, can grant particular permissions to read prohibited books. This is frequently done to persons whose manners are unequivocally national, and whose principles are steadfast and unalterable. The priests and monks most readily obtain these permissions; but they do not extend to all the books prohibited. Some are so strictly forbidden, that neither the inquisition nor the pope permit them to be read, except in cases extremely rare.

'Formerly it sufficed for a book to contain a single proposition of questionable orthodoxy, a single equivocal maxim, to provoke its entire prohibition. At present it is thought sufficient to suppress the vicious or suspected part. This operation is called *expurgar*, (purifier.) In this case, they obliterate the offensive passages of the book, and with those exceptions, permit it to be reprinted or read.

'But when the basis of its principle appears impious, scandalous, or obscene, the whole work is condemned; and according to the importance of its injurious tendencies, it remains interdicted, even to those who have the privilege of reading prohibited books. Thus the books on which the holy inquisition has exercised its authority, may be divided into three classes, viz. *corrected* books, which become national; *forbidden* books, which may be read on permission; and *proscribed* books, which cannot be read without a special permission.' pp. 319—322.

Contrary to the usual policy of the Romish court, the right of patronage or presentation to new or vacant benefices, instead of being reserved for the supreme head of the church, was by several bulls, particularly that of Julius II in 1508, vested in the king of Spain. Accordingly he exercises this power in filling up the vacant Archbishoprics, Bishoprics, and Abbies; and, if we may believe our author, the choice always falls on those, who are distinguished by superior talents and exemplary manners. But it is to the lower orders of the clergy that the care of instruction is chiefly intrusted; the rectoral curates, the doctrinal curates, and the missionaries. The first officiate in those parishes where the Spanish population predominates; the second in Indian villages; and the third are appointed to catechize the Indians and instruct them in the duties of social life. But numerous as are these religious instructors, neither the cause of religion, nor that of humanity, seems much indebted to their labours. What, indeed, can be expected from men, who, actuated by a thirst for gain, menace the poor Indians with the wrath of God, till they have purchased their rosaries, their scapularies, and their images of the virgin and the saints.

Nearly a century elapsed from the first discovery of Terra Firma, before the Spanish settlers turned their attention to the labours of agriculture and commerce. At length experience convinced them that, in cultivating the indigenous productions of America, they have the only certain prospect of acquiring wealth. The chief of these productions are cacao, indigo, coffee, sugar, and tobacco; the last of which is cultivated solely for the king, and produces a clear revenue of nearly 160,000 pounds sterling. If our readers wish to become acquainted with the processes of cultivation and manufacture necessary to prepare them for the merchant and the consumer, we refer them with pleasure to the work before us, which descends to the most minute and circumstantial detail. To this work we must also refer for a view of the commercial system adopted by the Spanish government, and a comprehensive abstract of its fiscal laws. The eighth and ninth chapters deserve not only to be read, but to be studied with care and attention, as they contain a variety of important information relative to commerce and finance.

In his topographical descriptions, M. Depons has displayed his usual talent of minute accuracy. Every city, lake, river, and port is not only enumerated, but described; and nothing of importance seems to have escaped his observation. But in his delineations of character, he has not discovered equal perspicuity and judgement. His censures and his praises are not sufficiently discriminative and individual, to be admitted

as just. Such is the following panegyric. "We find no Spanish Bishop, who is not a good theologist, who does not lead an exemplary life, who does not reside constantly in his bishopric, who does not share his revenue with the poor of his diocese, in a word, who is not a true patriarch in the bosom of his numerous family!"

Of the author's sentiments we cannot speak with unqualified approbation. Of the true nature of Christianity, on which he sometimes expatiates, he appears to be deplorably ignorant, and of the propriety of many political expedients which he recommends we entertain very strong doubts. The style is too sententious and disjointed to claim the praise of classic elegance; but of this it may be improper to judge through the medium of a translation. The translator deserves considerable praise for the attention he generally takes to avoid the use of Gallic idioms, or the improper application of English words and phrases; but from faults of this kind he is not entirely free. We were rather surprized at meeting with such expressions as these; "an opportunity is afforded of *contracting* friendships and *acquaintance*," "if the criminal object of this conspiracy did not strike us with horror, we *would* feel disposed, &c.;" "so that the aspect of misery, which gives a melancholy air to all other Indian villages, is *replaced* in that of Bon Pasteur, &c.;" "the first believes every thing (should be) permitted in the name of humanity;" "to *profit of* the season;" and many others of a like kind. We can hardly doubt that a second edition will be demanded by the public of so able a work on so interesting a subject; we hope the translator will then carefully revise his performance, and be more solicitous to express the precise meaning of his author, than to exhibit a close and literal translation of his words.

Art. IX. *A Letter to the Chairman of the East India Company*, on the Danger of interfering in the Religious Opinions of the Natives of India; and on the Views of the British and Foreign Bible Society, as directed to India. By Thomas Twining, late Senior Merchant on the Company's Bengal Establishment. The Second Edition, 8vo. pp. 31. Ridgeway. 1807.

THERE is, in the bare attempt to discredit the authority, or to oppose the diffusion of the Scriptures, something that fills the virtuous breast with a degree of horror, which even a consciousness of the impotency of the endeavour cannot entirely suppress. It resembles the involuntary agitations excited by a terrific dream, after the departure of sleep has convinced us of the illusion. If we are recalling to the minds of our readers sensations which they will shiver while they recollect,

we are only describing the impressions with which the perusal of this pamphlet has afflicted us. Let them not imagine that it discloses the stores of Infidelity accumulated from the days of Lucian to the "Age of Reason." No: the writer has not talents to render scepticism either attractive or formidable; but he proceeds in a more *imperial* way; for in a few lines he proposes a plan which the cruel hosts of Moloch would gladly toil a thousand years to accomplish. He wishes and labours for nothing short of the total exclusion of the WORD OF GOD from the native languages of "*fifty millions*" of the subjects of the British empire in the East Indian territories. The feelings of the English nation must be left to apprehend the true nature of an attempt, to which our pen is too feeble to give a name!

The formation of the "BRITISH AND FOREIGN BIBLE SOCIETY" was an epoch which gladdened the heart of every Christian. No design at any time conceived by the most ardent lover of God and man, could be more congenial with his obligations, than that which is contained in the fundamental law of the Society,—its "*sole object shall be to encourage a wider circulation of the holy Scriptures.*" So unhappy, however, is the bias of this author's understanding, that he sees in it nothing but plots, massacres, and treasons; and, by a force of imagination which in certain conditions of mind associates the most discordant ideas, he connects with it "*the recent catastrophes of Buenos Ayres, Rosetta, and Vellore!*" On these grounds he addresses the highly-respectable Chairman of the East India Company in the following manner:

'Sir, with infinite concern and alarm, I have lately heard of proceedings, which convey to my humble apprehension, evidence of a strong disposition, in a quarter too, where, above all others, its existence is most to be dreaded, to interfere in the Religious Opinions of the native inhabitants of India. It is, Sir, upon this important subject that I address you. I shall be sorry, in the course of my remarks, to make any observation likely to give pain or offence to any gentleman whatever: particularly to gentlemen for whose private virtues, and eminent talents, and exalted stations in the public service, I feel a great degree of respect: but, Sir, my duty compels me to notice certain transactions, most immediately, most intimately, and, I fear, most dangerously, connected with the safety of our possessions in India.

'I must then, Sir, observe, that my fears of attempts to disturb the religious systems of India, have been especially excited, by my hearing that *a Society exists in this country, the "chief" object of which is the "universal" dissemination of the Christian Faith;* particularly amongst those nations of the East to whom we possess a safe facility of access, and whose minds and doctrines are known to be most obscured by the darkness of infidelity. Upon this topic so delicate and solemn,

I shall, for the present, make but one observation. I shall only observe that if a society having such objects in view, does exist, and if the leading members of that Society are also leading members of the East India Company, and not only of the East India Company, but of the Court of Directors; nay, Sir, not only of the Court of Directors, but of the Board of Control; if, I say, these alarming hypotheses are true, then, Sir, are our Possessions in the East already in a situation of most imminent and unprecedented peril; and no less a danger than the threatened extermination of our eastern sovereignty, commands us to step forth, and arrest the progress of such rash and unwarrantable proceedings.' pp. 3—5.

In such open terms does the author avow his opposition to the "universal dissemination of the Christian faith," and, with an ostrich-like stupidity, seek to cover his guilt with a few grains of patriotism.

The grounds of "this suspicion and anxiety," he finds in the Reports of the British and Foreign Bible Society, and in the Memoir of the Rev. Claudius Buchanan, the extracts from which form so large a part of his "*Letter*," as happily to carry with them more than a sufficient antidote to the miserable effusions of his own brain. Poor man! how painful must have been his suspicion, in its dull progress toward explosion. The first of these reports has been before the public two years. In the list of the supporters of the Society are found persons, who, without derogation from Mr. T.'s individual or family consequence, are at least as deeply interested, by their *rank, fortune, and character*, as he can pretend to be, in the welfare and happiness of every part of his Majesty's dominions; to each of them, and many more, has this Report been sent; and yet he is the only man who has *at length* discovered the dire contents of this Trojan Horse, or dared to denounce them. We are truly at a loss to conceive how the nation will contrive to commemorate the name of MR. THOMAS TWINING, who has thus delivered it from a plot in which *Noblemen, Privy Councillors, Bishops, Members of Parliament, Universities domestic and foreign, Directors of the East India Company*, &c. &c. &c. have all been participators. We, at least, will do our duty, by giving it all that "eternity of fame" which our pages can confer; and will award to him, for the *becoming* manner in which he has divulged it, the right of wearing as a motto, upon his arms, or his forehead, or any where,

"Monumentum ÆRE perennius."

That we may do *justice* to his fears, we will give our readers a brief account of those Reports, which seem to have terrified him as much as the howlings of a Bengal tyger. The First extract states the alarming "patronage" of the Society, by which it threatens to extend its influence over "other countries, whether Christian, Mahometan, or Pagan." The Second relates to the progress made in translating the Scriptures "into

the languages of almost the whole continent of Oriental India," "under the auspices of the College of Fort William;" another refers to the donation of 2000*l.* by the Society to that object; and the gift of a fount of letter, and paper sufficient for 5000 copies, toward printing the New Testament in *Arabic*, to be distributed among the *Mahometan* inhabitants of the shores of the Caspian Sea. This is followed by a passage, in which the Reporters assert, "that they see no other limits to the beneficial operation of the Institution, than that which its funds may prescribe." For the benefit of our author, we will here suggest that these funds are not half so great as we wish they were, and trust they will be; and that the best thing we can prescribe to him is, that uniting in himself the examples of the penitents, Zaccheus and Paul, he will give "half his goods" acquired with the "religious people" of India, toward promoting among them, by the laudable endeavours of the Society, "that faith" which he has so unhappily "sought to destroy."

Having taken leave of these tremendous *Reports* of the Bible Society, we are introduced to the still more alarming *Memoir* of the Rev. Professor Buchanan, on "the Expediency of an Ecclesiastical Establishment for British India." Strangely enough, however, Mr. T. conceals the discoveries which he must have made, that this *antisocial* production is actually dedicated to the *Primate of the Church of England*, and that it tells his Lordship, that, under the auspices of *Marquis Wellesley* (the man whom of all others we should least expect to see accused of weakness or ignorance in India affairs) "a version of the holy Scriptures may be expected, not in one language alone, but *seven* of the Oriental tongues." Had the Abbé Barruel been at his elbow, while he was describing the progress of this *Scriptural* conspiracy, he would not have suffered him to pass it in silence; and *we* claim his thanks for *our* honesty in producing it. But no one will thank or commend *him* for the disingenuous use made of the terms employed by Mr. Buchanan, in the sentence which we shall quote; "A wise policy seems to demand that we should use every means of coercing this contemptuous spirit of our native subject." This is indeed a "bonne-bouche" for malignity; and, with the printer's aid in exhibiting it in letters of three different sorts, and an exclamation from his own pen, he has endeavoured to insinuate that it contains something very shocking; but what he himself actually *believes* it to express, he does not venture to explain. Our readers will admire his discretion, when they are informed, that, whatever may be its meaning, it has no more relation to the proceedings of the Bible Society, than the spirit of its calumniator has with that

of Christianity,—that it stands in the chapter "On the Policy of *civilizing* the Natives," not of "converting" them,—and that it solely refers to the duty of the *Magistrate*, without the remotest reference to the office of the *Christian Minister*. With regard to the import of the passage also, it is plain to every one who is not desirous of misconstruing it, that it means neither more nor less, than that the well-being of Society in British India, requires the same *coercion* of good and wholesome laws, in order to restrain Mahometan intemperance, as would "coerce" it in any civilized state of Europe. That the idea of propagating Christianity by forcible means is foreign to the principles which direct Mr. B.'s recommendations, the whole tenor of his Memoir plainly demonstrates. Had not our author's memory been as defective as his candor, he would indeed have recollected that he himself quotes in capital letters, but three pages before, a passage that ought to make him blush for his illiberality, in which Mr. B. observes, with respect to the Hindoos, that "no means of instruction will give them offence, except *positive violence*." Can it then be imputed to Mr. B. that he wishes to gain their affections by offending them? By no one in his senses.

The pages now run on with tolerable smoothness, presenting quotations which, to the understanding and feelings of every man not wilfully perverse, irresistibly lead to the conclusion of Mr. B. with which the extracts from the Memoir are closed: "*every consideration we aver, would persuade us to diffuse the blessings of Christian knowledge among our Indian subjects.*" Here, the letter-writer is at his wits' end; his confusion obliges him to retreat from the charge, as his worthy prompter did of old from the touch of the spear of Ithuriel. How to retire with credit is the question: Hypocrisy, the never-failing friend of the cause which he espouses, lends her aid, and bids him with affected sensibility exclaim—

'Here, Sir, ends the second chapter which Mr. Buchanan has devoted to this subject, and here, Sir, my extracts from his work must terminate, for I really cannot cut open the leaves which contain the sequel of such sanguinary doctrine. Again, and again, Sir, I must insist upon the extreme danger to our very existence in India, from the disclosure of such opinions and views to the native inhabitants of that country. Let Mr. Brown, and Mr. Buchanan, and their Patrons at Clapham and Leadenhall-street, seriously reflect upon the recent catastrophes of Buenos Ayres, Rosetta, and Vellore; and let them beware how they excite that "rage and infatuation which competent judges decribe as without example among any other people." p. 27.

There is much, much indeed, in this passage, which might arrest *our* minds, and rouse our indignation against the irreligion and turpitude which it discloses. Had it been written

or uttered by a Hindoo, or a Mahometan, we could not indeed have accused him of the renunciation of his professed faith, but we certainly should have held it up as a strong instance of that contemptuous spirit, which a wise policy demands that we should use every means of "*coercing.*" But we know not what course of discipline, prescribed by the mild manners of this country, could be effectual to recal to a sense of religion or decency, a man who dares publicly to brand the endeavours toward persuading Christians "to diffuse the blessings of Christian knowledge among their fellow subjects" with the odious name of "*sanguinary doctrine.*" Our nerves happening, however, to be stronger than those of Mr. T. we ventured to "*cut open*" a few more of the leaves of the Memoir; and notwithstanding the confidence we place in the veracity of his assertions, we are somewhat inclined to suspect that he had done so too, and that the true reason of his shutting the book abruptly, was the very same which causes an ugly person to hate looking-glasses. The page *next* to that at which (he says,) his researches terminated, contains a passage which gives such a striking epitome of the tenor and spirit of the whole letter, that the resemblance cannot possibly be overlooked. We learn from it, that there are, in India, *Philosophers*, who have derived from their brethren in France some of those illuminating doctrines, which are found, in Europe, to eclipse all the light derived from divine revelation, and to confound the moral distinctions between men and brutes. One of the brilliant maxims of this philosophy, adapted to the climate of India, is that "*An Elephant is an Elephant, and a Hindoo is a Hindoo. They are both such as nature made them. We ought to leave them on the plains of Hindoostan such as we found them!*" Far be it from us to accuse the author of being an adept in any system of philosophy, but we think that his letter lisps to admiration the prattle of the sect.

By what process of reasoning or of philosophy Mr. T. connects the diffusion of Christianity with the "catastrophes at Buenos Ayres, Rosetta, and Vellore," he is not so kind as to inform us. Should any scrutiny take place upon the causes of these occurrences, we would recommend those who are so unfortunate as to be accused of mismanagement, to beseech him to favour them with his arguments, as they will doubtless be fully adequate, in the eyes of the world, to transfer all blame from themselves to Mr. Buchanan, and the British and Foreign Bible Society. We shall continue to doubt the validity of the defence, till Mr. T. has proved it; for we know of a simple fact which will shew that he is little acquainted with mankind, and very ill qualified to measure their gene-

ral feelings by his personal prejudices. *After the termination of hostilities at Buenos Ayres, the inhabitants of the surrounding country,* BOTH CLERGY AND LAITY, *received* WITH THE UTMOST THANKFULNESS *two hundred copies of the New Testament in Spanish;* and what will increase the importance of the circumstance in the opinion of every *genuine* Christian, is, that before this distribution a copy of the sacred volume was not to be found in the vernacular tongue of the inhabitants throughout the Spanish territories! May it prove "an incorruptible seed!" It is of no importance to mention that it was by the benevolence of a few individuals, not by the Bible Society, that this invaluable gift was made.

The application of Mr. T.'s cold-blooded philosophy to the circumstances of India is equally visionary and ridiculous; and distrust of his cause, as well as incapacity to promote it, is evident from the manner in which it is conducted. His letter is a mere bundle of straw, without connexion or strength. A few paltry assertions, and miserable exaggerations, are huddled together, and substituted for arguments. And as far as any tendency to a conclusion can be discovered, in point of reasoning, it is to the absurdity, that *the utmost discordance on the subject most interesting to mankind, is the best means of promoting their harmony on topics of inferior moment.* But, if his intellects could not furnish him with arguments, his memory ought to have supplied him with facts. Why does he not bring forward such stubborn *facts*, as will outweigh those which the friends of Christianity are *ready* to adduce? The propagation of the Gospel by means of Bibles and Missionaries, as must be known to a Politician so *deeply* versed in Oriental affairs, is no new thing in India; and yet, under such disadvantages, the territories of the Company have extended to an immense empire—*an empire that only wants the principle of cohesion which the general reception of Christianity can alone impart, to render it invulnerable.*

What can be said to the ignorance, the hypocrisy, and the rashness (we had almost said insanity), of the concluding passage of the letter?

'As long as we continue to govern India in the *mild and tolerant* spirit of Christianity, we may govern it with ease: but if ever the fatal day shall arrive, when religious Innovation shall set her foot in that country, indignation will spread from one end of Hindostan to the other; *and the arms of fifty millions of people will drive us from that portion of the globe, with as much ease as the sand of the desert is scattered by the wind.* But I still hope, Sir, that a perseverance in the indiscreet measures I have described, will not be allowed to expose our countrymen in India to the horrors of that dreadful day; but that our native subjects in every part of

the East, will be permitted quietly to follow their own religious opinions, their own religious prejudices and absurdities, until it shall please the Omnipotent Power of HEAVEN to lead them into the paths of LIGHT and TRUTH.' pp. 30, 31.

To charge it with irreligion, with mockery of Divine Providence, is to waste our ink; but we will add, on *patriotic* and *political* grounds, that if such a dangerous, such an inflammatory, such a frantic insinuation be found in the Memoir of Mr. Buchanan, or the Reports of the British and Foreign Bible Society, they ought to be burnt by the hands of the public executioner. Well may Mr. T.'s own exclamation, excepting the profaneness, be applied to it; "——— ——— what sentiments are here set forth amidst the population of our provinces of India!" What! does the shrewd Mr. T. think his friends among the natives in India are so weak as to suppose that, if their power be so great as *he* takes care to tell them it is, there is any reason for waiting till Religion be made the ostensible cause of exerting it? With their known ingenuity, can they devise no other *moral*, no other *political* motive, for the application of their physical strength? To what conclusions do unsound principles lead indiscreet meddlers with things beyond their comprehension! Why will Mr. T. think that, because his pocket may be lined with Indian money, his head is fitted to discuss Indian affairs? Let us, in concluding, intreat the *friends* of this unhappy man, from a regard to his and their own honour, not to suffer him to expose himself afresh, either as a letter-writer, or as a speaker in the Court of Proprietors, upon Indian topics; and let us also urge them to use their utmost influence in abating those discussions, to which he has so rashly given birth.

Art. X. *An Address to the Chairman of the East India Company*, occasioned by Mr. Twining's Letter to that Gentleman, on the danger of interfering in the religious opinions of the Natives of India, and on the views of the British and Foreign Bible Society, as directed to India. By the Rev. John Owen, M. A. Curate of Fulham, and one of the gratuitous Secretaries of the British and Foreign Bible Society. The third Edition; to which is added a Postscript, containing brief Strictures on the "Preface" to Observations on the present State of the East India Company. 8vo. pp. 36. Price 1s. Hatchard, Black and Co. Rivingtons. 1807.

WE are concerned that the length of our article on Mr. Twining's Letter prevents us from paying, in the present number, that attention to Mr. Owen's Address which its merit demands. At the same time, we are unwilling to defer introducing it to our readers till the following month, lest in any instance the circulation of the poison should be pro-

moted, where the antidote remains unknown. Those who are acquainted with the warmth of Mr. O.'s attachment to the object of the British and Foreign Bible Society, will readily suppose that he could not suffer an avowed enemy of the Institution to be long in the field, without his appearing there also to oppose and discomfit him. In truth, we condole with him, on having had in Mr. T. an antagonist so little worthy of his prowess; for while the ability of Mr. O.'s performance would have secured him a triumph over a veteran, he has only the spoils of a stripling to bear away from the field. The victory which he has obtained is, however, on account of the cause, both important and distinguished. As our readers are, we trust, well acquainted with the tenor of Mr. Twining's Letter, it can only be necessary for us to place before them a specimen of the pointed passages of Mr. O.'s answer. He has been under the necessity, in order to feel his enemy, to do him an honour which he does not merit, that of giving to his objections a form and an arrangement which may render them palpable. He reduces them, therefore, to three points, on each of which his assaults are completely successful;—viz. the imputations against the *object* of the Society; its *East India Patronage;* and its *actual proceedings.*

The following passage furnishes an animated reply to Mr. T.'s attempt to alarm the fears of the Company by his absurd predictions.

'Mr. Twining, Sir, has asserted much, predicted much, threatened much: but where are his *Facts?* He has asserted that your "possessions in the East are in a situation of most imminent and unprecedented peril:" He has predicted that "the arms of fifty millions of people will drive you" from Hindostan: He has threatened you with "the extermination" of "your Eastern Sovereignty." But where are his premises for such conclusions? Where are his credentials for such vaticination? Has the Bible Society excited any alarm in Hindostan? Who then has been alarmed?—Has it given any offence? Who then has been offended?—Has it produced any remonstrance? From what quarter has that remonstrance come?—What Rajah, or Sultan, what Brahmin or Priest, what Hindoo or Mahometan, has audibly complained that his Shaster or his Koran are in danger? We hear of none: then where, Sir, I repeat, are Mr. Twining's *facts?*

'Why, truly, Sir, they are at Buenos Ayres and Rosetta and Vellore? What then—were the expeditions to Egypt and South America undertaken for the propagation of Religion? Was this the motive which actuated our Cabinet and influenced our Commanders, and produced the alternations of joy and sorrow at Whitehall and at Lloyd's? Doubtless the Turks liked us the less for being Christians, and the Spaniards for being Protestants: but does any human being believe, that, going as we did with arms in our hands, we should have shared a better fate, had we

professed to plant the Crescent on the shores of Egypt, or the Cross on those of South America? And was the propagation of Christianity the object for altering the turban, clipping the beard, plucking out the earrings of the native troops at Vellore, and for forcibly effacing from their foreheads the sacred mark of Cast? Will the Military Commanders who enjoined this act of personal violence, say—will the agents who executed it, say—will the Company who know the secret of the whole transaction, say—will Mr. Twining himself, with all his bias towards assertion, say—that the disasters which drenched that place in blood, had any connection, directly or indirectly, with the Dissemination of the Christian Faith? If not—then what lessons does such an occurrence teach us? Many I conceive against *Military* violence, but none that I can discern against *Missionary* kindness. It seems then, Sir, that the cases which Mr. Twining brings into comparison fail in two particulars in which parallel cases should at least agree: they have no resemblance to one another either in the *means* or the *end*. Really, Sir, a writer who confounds objects so distinct, and measures so dissimilar, may be pitied if he does it innocently, or blamed if he does it wilfully; but can in neither case expect that you should adopt his errors into your System of Oriental Administration.' pp. 23—25.

The Address concludes thus:—

'I have not pointed out the comparative indifference, upon Mr. Twining's principles, between one religion and another, to the welfare of a people; nor the impossibility, on those principles, of India being Christianized by any human means, so long as it shall remain under the dominion of the Company; nor the alternative to which Providence is by consequence reduced, of either giving up that country to everlasting superstition, or of working some miracle in order to accomplish its conversion; —because I considered such inferences as too obvious to be overlooked, and too shocking to be endured. Finally, Sir, I have ventured to take for granted, considering who would be my judges, and in what an awful crisis I write, that the Bible is the only Book which contains the revealed will of God; that the sooner it supersedes the Shaster and the Koran, the sooner will the happiness of India be consummated; and that the more we contribute, as a Nation and as Individuals, to promote this end by lawful means,—the greater blessings we shall draw down upon our commerce and our arms, upon ourselves and our posterity.' pp. 28, 29.

The Postscript, added to the 3rd Edition, contains Mr. O.'s very able review of a more formidable opponent to his cause, in the "Observations on the present State of the East India Company," &c. evidently the production of a better informed and more practised writer. The condensed form in which it stands, renders it impossible for us to give a satisfactory account of it in the limits to which we are restricted; but we regret it the less, as there will be few that feel as they ought on the *momentous question* at issue, who will not read Mr. Owen's whole performance.

Art. XI. *Two Letters to the Proprietors of East India Stock*, occasioned by Mr. Twining's late Letter to the Chairman; and some anonymous Observations on the Present State of India, urging the *Suppression of the Scriptures*, and the *Recal of the Missionaries* from that Country. 12mo. pp. 20. Williams, Symonds, Black, 1807.

WE have received this pamphlet barely in time to announce and recommend it to the public. The author is evidently a liberal and intelligent man; having had the advantage of visiting the East Indies, he writes from personal knowledge, he produces convincing arguments and facts, and furnishes a completely satisfactory, though hasty, short, and immethodical answer not only to Mr. Twining, but to that other adversary * of Christianity, whose sophistry and misrepresentation we have not room at present to expose. We shall beg the attention of our readers to two very striking, unquestionable, and decisive statements:—the first relates to "the numerous congregations of Roman Catholics which in a manner cover the margin of the sea on the West Coast of India."

'These people are sober, quiet, and peaceable; and enjoy their religion, while more than two hundred Catholic priests, subject to the Portuguese Archbishop of Goa, are employed as Missionaries, and have been so for more than two hundred years, among the most bigotted idolaters of India, without exciting the shadow of rebellion, or the least appearance of discontent with the Company's Government; and this amidst all the storms and convulsions that have agitated our Indian Empire.' p. 5.

The following fact should be generally known, as we deem it singly sufficient to overthrow all the charges of Messrs. Twining and Co. against the Protestant Missionaries in India, and to prove that their arrogant and contemptuous assertions to the discredit of these exemplary Christians, are not less *false* in fact, than *malicious* in meaning †.

'IN the month of July last, a Report was made to the RIGHT HON. LORD W. C. BENTINCK, Governor in Council at Madras, by the Rev. Dr. KERR, Senior Chaplain at that Presidency, ON THE STATE OF RELIGION IN INDIA; the whole of which is well worthy the perusal of the friends of Christianity in this country, but which, for the want of room, I shall confine to the following extract, as bearing more immediately on the point at issue:

'"VARIOUS *reports have been industriously circulated by* EVIL MINDED PERSONS, *hostile to Religion and its interests, that the natives would be alarmed, were Missionaries allowed to come out to India*; but I feel myself authorized, by a near acquaintance with many of the PROTESTANT MISSIONARIES now in India, and a perfect knowledge of the respect which is

* The author of "Observations on the Present State of the East India Company."

entertained for them by all descriptions of the natives, to repeat what I have formerly stated to Government, that THESE MEN *are, and always have been, more beloved by the natives than any other class of Europeans;* and it is to be accounted for, on the most rational grounds; *i. e.* they learn their language intimately; they associate with them in a peaceable humble manner, and do them every act of kindness in their power, while at the same time the example of their christian lives produces the very highest respect amongst heathens, unaccustomed to behold such excellence amongst each other. *The lives of such men in India have always been a blessing to the country, and I heartily wish that all such characters may be encouraged to come amongst us.*

MADRAS, *July 23d*, 1807. } (Signed) "R. H. KERR, *Senior Chaplain of Fort St. George.*"

Art. XII. *Hymns on Various Passages of Scripture.* By Thomas Kelly, 12mo pp. 184. Price 2s bds. Figgis, Dublin; Williams and Smith. 1807.

AT a time when the moral condition of Ireland excites the sympathy of so many benevolent persons among us, a volume of truly evangelical Hymns imported from Dublin is a novelty of too pleasing a character to be slighted or overlooked. It may be considered as a symptom perhaps, and certainly as a promising instrument, of the growing prevalence of genuine religion in that unfortunate country. With pleasure we add, that its need of our candour is not proportionate to the claims upon it which might be fairly urged; and that the pious reader will not find it necessary to his satisfaction in perusing these compositions, to reflect on the circumstances of their origin, or to advert to the prospect of their utility. That they class with the *best* specimens of devotional poetry in our language, it would be equally unjust to expect, and injudicious to pretend: but they may fairly be considered as exceeding the average modern standard of poetical merit in this difficult species of writing.

It was felt by the excellent Dr. Watts, and it has been observed by many of his admirers and successors, that a very volatile fancy is often a dangerous intruder into religious meditations, and into the exercises of social worship. We do not therefore much regret Mr. Kelly's deficiency in this particular qualification of the poet; but willingly accept a gentle, tender, and touching thought, instead of a grand conception, or a brilliant image. The affectionate and pensive tone of his poems, which is indeed their principal charm, indicates a mind very amiably constituted, and happily refined by the influence of cordial piety. They will not be properly felt and appreciated except by persons who to a considerable degree resemble the author in natural dispositions, or acquired habits of feeling; to them, however, they cannot fail to be more or less acceptable; they often appeal forcibly to the heart; they speak its genuine and simple language, and might justly lay claim to the title of *Cardiphonia*. Many of them in fact remind us very strongly of the productions of the late venerable Mr. Newton; with the same plainness and familiarity of expression they have the same pathos and unction of sentiment.

To give the reader a favourable, rather than a fair idea of Mr. K.'s abilities, we should wish to transcribe several detached extracts from different parts of the book; as there are many particular verses superior

in quality to any entire poem. The following hymn, however, will undoubtedly gratify the sincere and devout Christian, who only is qualified to sit in judgement on it.

HYMN 5.

"*Stricken, smitten of God, and afflicted.*" Isaiah liii. 4.

'"Stricken, smitten, and afflicted,"
See him dying on the tree!
'Tis the Christ by man rejected,
Yes, my soul, 'tis he! 'tis he!
'Tis the long expected prophet,
David's son yet David's Lord;
Proofs I see sufficient of it,
'Tis a true and faithful word.

'2. Tell me, ye who hear him groaning,
Was there ever grief like his?
Friends through fear his cause disowning,
Foes insulting his distress.
Many hands were rais'd to wound him,
None would interpose to save;
But the awful stroke that found him,
Was the stroke that justice gave.

'3. Ye who think of sin but lightly,
Nor suppose the evil great;
Here may view its nature rightly,
And its guilt may estimate.
Mark the sacrifice appointed!
See *Who* bears the awful load!
'Tis the WORD, the LORD's anointed,
Son of man, and Son of God.

'4. Sinners, who would have salvation,
And are stript of every boast;
Find in this a firm foundation:
Christ the Saviour of the lost.
Lamb of God for sinners wounded!
Sacrifice to cancel guilt!
None shall ever be confounded
Who on him their hopes have built.'

There is a considerable number of hymns fully equal, if not superior to this; and there are poetical thoughts and stanzas occasionally interspersed, which Cowper might willingly have owned. There are, on the other hand, many prosaic lines, some inelegant and aukward expressions, some improprieties in the use of *will* and *shall*, and frequent blemishes in respect of rhyme But on the whole the performance is intitled to our warm commendation; it is honourable to the author's character, and in many instances it will amply reward that curiosity, among religious people in England, which it is likely to excite. Many of the hymns may be advantageously introduced into new "Collections."

Art. XIII. *Peace without Dishonour—War without Hope;* An Argument against War with Great Britain, recently published at Boston. By an American Farmer. 8vo. pp. 43. Price 1s. 6d. Butterworth, 1807.

THIS pamphlet contains a clear and accurate statement of the affair of the Chesapeak American frigate; plausibly vindicating the conduct of our officers, and exposing the *incorrectness* both of Commodore Barron's answer to the request of Captain Humphreys that the five British seamen on board the Chesapeak should be delivered up, and of President Jefferson's proclamation when one of those seamen had been forcibly reclaimed. We are glad to find that so able a defence of the British Admiral and Captain has been produced on the other side of the water.

After proving that there is no ground for war with Great Britain, the writer exposes in very forcible terms the inexpediency of waging even a just war, in the existing circumstances of America. He enlarges with much ability on the destruction of the revenue, (at present 10 millions of dollars) nine tenths of which are derived from commerce, the ruin of 250,000 merchants, the imposition of sixteen times the present amount of the State-tax on landholders, the impossibility of America carrying on with advantage or with success a war of territorial conquest, or of maritime depredation, the futility of expecting to ruin Great Britain by shutting out her manufactures from America, or to starve her West India Islands now she is mistress of the sea, now that Nova Scotia is a thriving country, and Buenos Ayres (we substitute the Brazils) can supply them with every kind of provision. On one of the menaced modes of making war on Great Britain, that of confiscating private debts, there are some very excellent comments. It is of itself dishonest, it will bring no money into the public treasury, the debts must be paid as in the last war at the conclusion of a peace, it is directly in violation of a solemn article of agreement between the two countries in Mr. Jay's treaty, that in all future wars there should be no confiscation on either side; if such a measure is adopted, says the writer, "no other nation will ever trust us without adding to the price of the goods a premium for the risk of fraudulent confiscation; and as all such risks are over estimated, we shall probably pay ten times over, for the paltry and wicked satisfaction of robbing her private citizens, who have trusted their property to ours."

The causes of alarm that America would have in the maritime preponderance of France, and in her possession of Louisiana and Canada, are briefly referred to; and the alledged predilection of the present rulers of America in favour of France is boldly reprobated.

It is pretty evident that the writer is something more than "a Yankee farmer," as he is styled in the original pamphlet printed at Boston; we are almost assured by his use of two technical law-phrases, "protesting," (p. 16) and "fresh pursuit" (p. 23), that he is to be sought for in that profession. His pamphlet, however, is likely to be of use among his countrymen, and will be read by ours with advantage, though they should not entirely assent to all his reasoning.

Art. XIV. *A Letter to the Right Rev Dr. Beilby Porteus, Lord Bishop of Loydon*, on the Subject of his Citation of the Writer before the Spiritual Court, on an *unfounded Charge* respecting certain Doctrines contained in his Visitation Discourse, preached before Dr. Gretton, Archdeacon of Essex, at Danbury, July 8, 1806. By Francis Stone, M.A. F S.A. Rector of Cold Norton, Essex. pp. 42. Price 1s. 6d. Eaton, 1807.

OUR readers undoubtedly remember the very remarkable Sermon against the doctrines of the Trinity, the Deity of Christ, and the Atonement, which Mr. Stone had the audacity to preach at the Visitation of Dr. Gretton, Archdeacon of Essex. (Rel Rev. Vol II. p. 837.) For this offence, he has been cited, it seems, "to appear before the Spiritual Court, in answer to charges of 'revolting from, impugning, and depraving, some one or more of the thirty-nine articles,' and of 'opposing' the old obsolete 'statute of the 13th of Elizabeth,' enacted two or three centuries ago." p. 3.

Mr. S. pretends that he is not bound by the Articles which he acknowledges to have subscribed, because they do not constitute any part of the form for ordination of priests; but by the 13th of Eliz. c. 12, § 3. he must since that time have publicly read, and declared his unfeigned assent to the Articles within two months after his induction, otherwise he was liable, *ipso facto*, to be deprived. If there be any force in the quibble by which he attempts to justify himself, it will be allowed in the proper place; the tribunal of public opinion will not admit of quibbles. The very appeal, indeed, to such a tribunal, by publishing a letter to his Diocesan, on such an occasion, setting aside the remarkable futility of the excuse and impertinence of the manner, we deem a gross outrage of decorum in a Clergyman of the Established Church. The dishonesty of preaching down its acknowledged docurines, while he feeds on its bounty, is clearly incapable of defence; depriving such an offender, is only dismissing an unfaithful servant, who has been too long betraying the interests of his employer.

We do not apprehend, however, that Mr. Stone will find his objections of any weight in the Spiritual Court: the 2d Section of the same Act is perfectly explicit, as to the deprivation of any ecclesiastical person, who, on citation before the Bishop for advisedly maintaining any doctrine directly contrary or repugnant to any of the Articles, shall persist therein, or, after revoking his error, shall "eftsoons affirm it."

Art. XV. *Outlines of English History in Verse.* By Elizabeth Rowse. 12mo. pp. 115. Price 3s. 6d. extra bds. Burditt, Darton and Co. Harris, &c. 1808.

THE design of this publication is to familiarize the learner with the more obvious events of English history. We have often occasion to observe, not only in this, but in other studies, the advantage of sometimes consulting a large and free outline of the subject; and this advantage the pupil will doubtless derive from committing these lines to memory. The dates are very properly introduced into the verse; the candid reader will impute its blemishes, in point of elegance and accuracy, to this circumstance, as well as to the embarrassing nature of the subject; it is nevertheless flowing, lively, and sometimes spirited. The chief use of learning

these verses, in our opinion, will be found to consist in strengthening the youthful memory; it is certainly desirable to render that discipline amusing and instructive, which is adapted to answer so valuable an end.

The work is very neatly printed; it is embellished with an allegorical frontispiece, alluding to the abolition of the slave trade, engraved by Freeman, from a design of Masquerier; and is accompanied by a brief Geographical List of the Places mentioned in the course of the history.

Art. XVI. *Jesus the Son of Joseph* A Sermon delivered before the General Baptist Assembly, at their Annual Meeting in Worship Street, London, May 19th, 1807. By Abraham Bennet (Ditchling, Sussex) 12mo. pp. 35. Johnson, 1807.

IF Socinianism, like other offences, must come, let it always come in such a form as this! unsupported even by the semblance of a sound argument; in sentiment so imbecile, and in language so beggarly. It would be paying the author too high a compliment to refute his wretched and abortive attempts at reasoning: and respect for the feelings of our readers forbids us exposing his indecency. We shall content ourselves with quoting two passages unprecedented, we believe, for stupidity.

"It is all in vain," he says, "to tell us, that Mary was of the family of David, unless it can be proved, that the Jews reckoned and kept genealogies in the *female line*, but this, I believe, is known not to be the case." p. 19. The only possible supposition on which this sentence can rest is, that all Mary's ancestors were females!—that she had no father!

"Every error in Christian doctrine," says this Mr. Bennet, "may be considered as a dead weight, impeding the progress of the Gospel. I have no scruple in saying, that the deification of Christ, and the doctrine of the Trinity, have been more injurious to divine truth than all the persecutions of Christians by the Roman Emperors, from Nero to Dioclesian!!" A few instances of Deists converted and profligates reclaimed by Socinianism, would be rather more convincing than this assertion: but perhaps the true reason why this kind of proof is withheld from us may be, that Socinianism is of too dignified a character to undertake the task of converting and reclaiming, till such tenets as the Deity of Christ and the Trinity are universally exploded as absurd mysteries! It is unfortunate that a scruple of delicacy, or indeed of pride, should leave this task entirely in the hands of "Enthusiasts," and that persons of such illiberal views should perform all the moral miracles which are performed, while Socinians could, if they would, perform them so much oftener and so much better!

Art. XVII. *Funeral Oration to the Memory and in Honour of the late Margrave of Brandenburg*, &c. &c. &c. &c. Translated from the Latin Tongue, in which it was composed and recited at the University of Erlanzen in Franconia, by Charles Henry Gros, Vice-President of the said University, in the Year 1806. Published in English, with explanatory Notes and Illustrations, by the Margravine of Anspach. Folio, pp. 41. Price 15s. Southampton. Baker and Fletcher. 1807.

THE Margravine of Anspach is well known to the fashionable, and even to the literary world. She once more appears before the public, as the Editor of a funeral oration on the death of the late Margrave. Not having seen the original, we cannot judge of the accuracy of the trans-

lation. The eulogist, however, ascribes to the late illustrious Prince of the House of Brandenburgh, "every virtue under heaven;" and had it not been for the officious loquacity of his beloved rib, we might perhaps have given full credit to the orator, and ranked his Serene Highness at least among the Demi-gods, though he *did* forsake his country in the hour of danger, and sell his princely dignity for pelf. But the no less illustrious Margravine tells us, with modish *sang-froid*, "that he had mistresses of all countries, except Germany;" that he was quite a man of gallantry, and by no means that good-for-nothing virtuous thing which the oration might have led us to imagine.

What a melancholy reflection it is, that a dull and depraved old man cannot creep secretly into his bed of corruption, but that his wife may revenge herself upon him when he is past resistance, and gibbet him on a lofty folio! Who would not prefer a wife from Hindoostan, that would rather burn on the pile with the remains of her deceased lord, than expose his memory to insult! It is by no means our intention, however, to insinuate, that her Serene Highness does not actually feel a propensity to *burn*, or to dissuade her from obeying the apostolic precept, in such cases, of entering once more into the *holy* state of matrimony *.

Art. XVIII. *Remarks on the Injustice and Impolicy of our Attack upon Denmark.* 8vo. pp. 70. Price 2s. Matthews and Leigh. 1807.

THE whole case, with respect to the attack on Copenhagen, is not yet before the public; unless, indeed, we might safely allow to the assertions on which its justification has been officially rested, the authority of absolute proofs. The discussion of this measure in the pamphlet now on our table, is therefore premature; and we are also compelled to remark, that it exhibits more symptoms of honesty and good intention in the author, than of enlarged views or strong reasoning powers. When this transaction comes properly into public examination, at the meeting of Parliament, we shall hope to find more candour, discrimination, and sound philosophy exerted upon it, than we have yet had the satisfaction of observing in any of the disputants.

Art. XIX. *The Fifth of November;* a Drama, in Three Acts. Written for Schools. By Edmund Philip Bridel, LL. D. 12mo. pp. 48. Richardson. 1807.

WE notice this trifling performance, rather to condemn the use for which it was designed, than to censure the puerility manifest in the execution. It is truly pitiable, that instructors of youth should suppose either the faculties or morals of those under their care to be improved, by forcing them to a mimicry of scenes of which it is one of the great securities of virtue, at a more advanced age, that they should even refrain from being spectators. To us this seems an anomaly which equally shocks common sense and moral feeling. While, however, the theatrical imitations of school-boys are restricted to the learned languages, the evil, great as it may intrinsically be, cannot be very extensive; but if permitted, as in the present instance, to descend to the first step above the nursery, they ought to be vigorously resisted.

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* 1 Cor. vii. 9.

We learn from this insignificant production, a lesson of some consequence—that the plays of Lilliput, as well as of Brobdignag, are insipid without *their* oaths; and we have to admire the adroitness of the Doctor in filing down great ones, so as to fit little mouths. *Faith*, and by ——, pronounced by the urchin, might, in spite of the extacy excited by the child's talents, alarm the most stupid parent; but "*Fegs*," and "*by Jingo*," are charmingly constructed, so as to hide their deformity, from all but *Puritans* and *Methodists*, under the veil of nonsense.

Doctor Baidel announces that, "should this trifle meet with a favourable reception, two or three more *original subjects of a similar tendency*, are in readiness for the press;" we sincerely hope that our warning may influence some considerate parents to oppose their veto to the further progress of these suckling "Dramas," beyond the margin of their author's manuscript, at least toward the memories of their children. Could our advice so far avail, they would be committed to the care of the flames.

Art. XX. *The Water of Bethesda*; a Sermon, preached in the Parish Church of St. John, Margate, in the Isle of Thanet, on Sunday, Aug. the 30th, 1807, for the General Sea Bathing Infirmary, at Margate. By the Rev. James Plumptree, M.A. Published for the Benefit of the Charity. pp. 19. Price 1s. Rivingtons, 1807.

Mr. Plumptree had a most excellent institution to recommend, and has performed this duty in a suitable and rather ingenious manner. The Scripture narrative, John v. afforded many circumstances of analogy or of contrast, which he has not failed to notice. We should have been pleased if his allusion to the necessity of a spiritual purification, and to the fountain opened for sin and uncleanness, had been somewhat more definite and prominent. The following sentence we quote for the sake of exciting the benevolence of the well-disposed, rather than to expose its blemishes in point of composition: "Such is the good conferred, and so many are the distressed objects which languish after it, that hundreds—I believe I may say thousands—apply for admission, which, on account of the circumscribed means of accommodation, are unwillingly denied."

Art. XXI. *Quæstiones Græcæ*; or Questions adapted to the Eton Greek Grammar. By the Rev. John Simpson, Baldock, Herts. 12mo. pp. 107. Price 2s. bound. Law, 1807.

This publication may with great propriety be recommended to the notice of all tutors, and to the adoption of those who use the Eton Greek Grammar. It is formed on the plan of Mr. Morgan's Questions on the Eton Latin Grammar; and the utility of both works, we are persuaded, will be evident on a very short trial. Mr. S. does not pretend "to remove any part of that labour inseparable from committing to memory dry grammatical principles," but chiefly aims to put "into the hands of his pupils that form of examination for which they are expected to be prepared." We should have been very far from applauding his performance, if it had given the *Answers* to the Questions, and consequently relieved the understanding of the pupil from all concern in the examination. On the contrary, the questions only are given, to which a competent knowledge of the rules, and tolerable attention to their meaning, will readily suggest the answers. Mr. S. properly observes, that "bring-

ing in the judgement to assist the memory, removes a portion of tedium and disgust, both to the student and preceptor." In the execution of this judicious design, he can obviously claim no higher praise than that of clearly and correctly analysing the grammatical maxims; and this we freely award him. The work is not to be complimented, however, on its uniform typographical accuracy.

Art. XXII. *The Constable's Assistant;* being a Compendium of the Duties and Powers of Constables and other Peace Officers; chiefly as they relate to the apprehension of offenders, and laying informations before Magistrates. By the Society for the Suppression of Vice. 8vo. pp. 48. Price 1s. Rivingtons, Butterworth, &c. 1808.

IT is by no means necessary for us to accredit by our approbation a work which has been revised and recommended by Mr. Const, and published by "the Society for the Suppression of Vice." Neither can it be necessary to remark, what is so notorious, that the duties and powers of Constables, though very extensive and important, are in few instances well understood, or adequately discharged. We hope this publication may have a considerable effect in correcting the evil; and in promotion of this object, we shall recommend it to the public, by adopting a sentence from Mr. Const's opinion. "It contains sufficient instruction for the Peace-Officer to act with advantage to the Community, and with safety to himself: his duty is strongly and clearly marked; and if he acts in conformity to the directions herein contained, it must materially tend to the improvement of the morals, and consequently to the ultimate comfort, of those, who may be affected by the coercion it promotes."

Art. XXIII. *A Father's Advice to his Son at School.* 12mo. pp. 58. Price 1s. Matthews and Leigh. 1807.

MANY very good practical admonitions will be found in this small and unpretending pamphlet; they are such, indeed, as are perfectly obvious to any reflecting person, and as every sensible parent or tutor is continually urging on the attention of the young; the child, therefore, to whom they are in any degree novel, must have been very unfortunately associated and instructed. In some cases, nevertheless, a compendium of these familiar cautions and directions may not be entirely without its use.

Art. XXIV. *Poems written at Lanchester;* By John Hodgson, Clerk. 8vo. pp. 133. Price 5s. Akenhead, Newcastle; Longman and Co. 1807.

THE ingenious adoption of Cicero's words to Catiline, "*tu lucem aspicere audes?*" &c. as a motto, gave us a favourable idea of Mr. H. which his book partly confirms. The principal poem is called "Woodlands:" its direct subject is the agricultural improvements carried on by a friend and neighbour of the writer, but it digresses, in emulation of many excellent poems, into a variety of other topics, descriptive, moral, and political. If we cannot praise the brilliance and distinctness and vigour of the author's conceptions, we may acknowledge their frequent claims in respect of originality, and the correct moral tendency of his sentiments. An address to Divine Providence under the very improper

name of "mysterious *fate*," we are willing to excuse as an oversight. We could also enumerate many blemishes in the composition, such as redundant metre, ungrammatical phrases, quaint words, prosaic lines, and awkward cadences; but the space will be better occupied by a specimen of the author's production. Addressing Spring he exclaims,

> 'O time of love! of unabated bliss!
> Why dost thou travel, with such envious haste,
> To wed with summer and despoil thy cheek
> Of virgin bloom? Thy way is strewn with flowers,
> And, lest the flinty earth thy beauteous feet
> Should bruise, a grassy carpet over-spreads
> Its bosom. Down thy polished shoulders play
> Ringlets of unshorn locks, and not a hand
> Has dared to rend thy vesture. Stop, O, stop,
> Thou genial season! Nay thy speed increase:
> Go as thou wilt, for summer's ardent heat,
> And winter, dreary with his frozen nights,
> Alike inflame the human breast. No change
> Of season can our bosoms cool. The shears
> Of time may clip the tender wings of love,
> And age may scat'er o'er our furrow'd brows
> His hoary ashes; but, as long as life
> Pours its warm current through the heart of man,
> Some throbs of tenderness shall there be felt.' pp. 17, 18.

Another poem of some length, called "Longovicum, a Vision," refers, not in the most intelligible manner, to the ancient state and history of Britain; it is chiefly interesting as an occasion for introducing some curious particulars concerning the antiquities of Longovicum, which Mr. H. agrees with Camden in fixing at Lanchester, though Horsley contended that Lancaster was the Longovicum of the Notitia Imperii.

A few shorter poems are subjoined, under the title of Odes, which do not particularly attract either commendation or censure.

Art. XXV. *The Importance of the Sabbath;* a Sermon, preached in the Holy Trinity Church at Kingston-upon-Hull, before the Magistrates of the Town, on Sunday, October 18, 1807, being the day appointed by charter for the Mayor's entrance upon his office. By John Scott, M. A. 8vo. pp. 59. Price 1s. 6d. In an inferior form 9d. Browne, &c. Hull; Seeley. Hatchard. 1807.

THIS is a truly excellent publication: we do not speak of its very manly and respectable cast of composition, but of the striking truths, the faithful expostulations, and the forcible arguments which it contains on a subject of incomparable importance. We would recommend it with the utmost warmth to the notice and practical attention of all magistrates, heads of families, and persons of influence. It would be injustice to the author and the public to attempt any analysis of the sermon, or to quote sentences where we would gladly transcribe pages. On the nature, the uses, and the abuses of the Sabbath, Mr. S. introduces many judicious and impressive remarks, with frequent quotations from Paley; he enumerates several *local* abuses, which we are glad to find the magistrates who heard the Sermon are labouring to correct, and he points out among other remedies, the revival of family worship, the erection of a "free

church," the formation of a Society for the suppression of vice, and the institution of Sunday-evening lectures in the churches of Hull, (of which there are only three, he observes, to a population of 30,000 souls!) An appendix is added, which ably vindicates the two last measures from censure and misrepresentation.

Art. XXVI. *The Crisis.* By the Author of Plain Facts. Third Edition, pp. 115. Price 2s. Stockdale, 1807.

THIS is a very animated declamation in favour of that system of policy, which looks to a continuance of war as the only means of safety for the country, in the present awful crisis of its destinies. The author is of course a warm defender of the expedition to Copenhagen; his opinions in general would obtain more favour from considerate men, if he wrote with less vehemence, if he railed somewhat less at our formidable enemy, and evinced fewer symptoms of party spirit. We should be sorry indeed to see a person of his temperament intrusted with the helm of Britain, in such a moment of tempest, darkness, and peril.

Art. XXVII. *Christian Memoirs;* in the form of a new Pilgrimage to the Heavenly Jerusalem: containing, by way of allegorical narrative, a great variety of Dialogues on the most interesting Subjects, and Adventures of eminently religious Persons. By W. Shrubrole, late Minister at Bethel Chapel, Sheerness. Third Edition corrected, with the Life of the Author. 8vo. pp. xlviii. 402. Price 8s. boards. Baynes, Williams and Co. 1807.

THE third Edition of this work, which is well known for its piety and ingenuity, owes considerable obligations to the author's son. He has attempted, 1. "To give clearness and precision to the style of the work, in those parts of it which appeared involved and obscure. 2. To ameliorate some descriptions of circumstances and characters, wherein the colouring appeared too high, the features too harsh, and the whole representation too strong. 3. To divest the work of some peculiarities of a limited and local nature, which originated from the author's cordial attachment to the circle of his intimate friends, and his desire to do them honour." We fully justify the editor in making these requisite alterations, and are indeed persuaded that a number of readers will deem them still too few, rather than too many. A memoir of his father's active and useful life, drawn up with filial affection, in a very respectable style, is an appropriate and interesting addition to the work.

Art. XXVIII. *The Traveller's Guide through Ireland:* or a Topographical Description of that Kingdom; containing an Account of the Extent of each Country: of its Mountains, Rivers, Vales, and general Aspect: of its Minerals, Fossils, Woods, and Animals; of its rural Industry and Manners: of its Towns, Manufactures and Trade; of its Antiquities, elegant Mansions, &c. Accompanied with an elegant Map. By the Rev. Joseph Robertson. 12mo. pp. 340. price 6s. bds. Denham, Edinburgh, Vernor and Co. &c.

NOTWITSTANDING the unusual number of press-errors, and of complete bulls, which disfigure this volume, we can recommend it as comprising much valuable information in a compendious form. Mr. R. has taken pains to collect his materials, and many of his descriptions are executed in a spirited style.

Art. XXIX. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

The Rev. Mr. Dibdin has just completed the printing of his third edition of an Introduction to the Knowledge of rare and valuable Editions of the Greek and Latin Classics; which will be published in the course of next month, in two crown octavo volumes. This third edition contains thirteen additional ancient Classical Authors, viz. M. A. Antoninus, Apollodorus, Apuleius, Aristides, Aurelius Victor, Ausonius, Herodian, Josephus, Maximus Tyrius, Oppian, Orpheus, Photius, and Theophrastus, with biographical notices of some of the most eminent English and foreign editors of the classics: these biographical memoranda are thrown into the notes, and relate chiefly to our own editors. The Greek bibles and testaments, as well as the lexicons and grammars, have been considerably enlarged; and in the Authors common to both editions, many errors have been corrected, and omissions supplied, as well as the more recent editions inserted.

The Rev. Mr. Howes of Norwich, will shortly publish his Continuation of Critical Observations on Ancient and Modern Books, containing the true State of the History and Chronology of the Empire of the Medes, from the Dissolution of the Assyrian Empires down to the Persian Kingdom, founded by Cyrus, amounting to two hundred and fifty-six years; and proving from the contemporary existence, coincidence of date, reigns and other circumstances, that the six Assyrian kings mentioned in Scripture were the very same persons with the first six kings of the Medes enumerated by Ctesias, although under different names, as given to them by the Persians, on the east of Babylon, from those ascribed to them by the Assyrians and Jews on the West of that country, agreeably to a hint given by Prideaux; as appears by the harmonious testimonies of Polyhistor, Herodotus, the Æra of Nabonassar, Eusebius, and Scripture, when compared with the account of Ctesias, as abridged by Diodorus.

This day is published, in four handsome volumes, 8vo. a new and improved edition, being the sixteenth, of that valuable and standard work, Dr. Prideaux's Old and New Testaments Connected, in the History of the Jews and neighbouring Nations, to the Time of Christ. To which is now, for the first time, added, a full and interesting Life of the Author, which contains his own defence and illustrations of certain passages in the Connection. The whole embellished with a new and correct map, and a fine portrait of the author.

Very shortly will be published, to complete the above work, "Shuckford's Sacred and Profane History of the World," connected with his Creation and Fall of Man; with notes, and revised and corrected, by Adam Clarke, A. M. embellished with new and correct maps, in four handsome vols. 8vo. uniform with Prideaux's Connections. This work was nearly completed some months ago, but entirely consumed in the fire in Fleet Street in August last, together with Harmer's Observations, enlarged by Adam Clarke, A. M. which work was also just completed, and is now reprinting.

The publication of Dr. Gregory's Bible has been deferred until May or June next.

A gentleman, who resided some years in the West Indies, has just put to press an Account of the Island of Jamaica and its Inhabitants, principally drawn up from personal knowledge and observation.

On the first of March, 1808, will be published, in quarto, to be continued monthly, Part I. price 10s. 6d. of a general Collection of Voyages and Travels, forming a complete history of the origin and progress of discovery, by sea and land, from the earliest ages to the present time, preceded by an historical introduction, and critical catalogue of books of voyages and travels, and illustrated with a number of engravings. By John Pinkerton, author of Modern Geography, &c.

This work will be printed in demy quarto, and it is expected will be completed in ten or twelve volumes.

A part, or quarter of a volume, price 10s. 6d. will be published on the first day of every month.

Each part will contain twenty-five sheets of letter-press, besides engravings.

The Strabo of the late Mr. Falconer is nearly ready for publication at Oxford. It forms two volumes in folio, with fine maps.

Mr. James Gartland has in the press a

work entitled the Commercial Mirror, comprising a great number of highly interesting and useful subjects.

A new work on the Policy of Great-Britain in respect to the Foreign Corn Trade, is expected shortly to appear.

Mr. William Perry, author of the Synonimous, Etymological, and Pronouncing English Dictionary, has a very useful work in hand for schools, called the Scientific Tutor; containing Elements, or First Principles of Mechanics, Hydrostatics, and Pneumatics or Doctrine of Air, with an Introduction to Elocution.

Mr. Britton has in the press a Catalogue Raisonnée of the noble Collection of Pictures belonging to the Marquis of Stafford at Cleveland House.

Mr. Edmund Aiken, Architect, will publish in the course of the present month, Designs for Villas and Rural Buildings.

Mr. J. L. Bond, Architect, has translated the Latin work of Vitruvius, and intends to publish it as soon as the necessary plates can be engraved to accompany the same. These plates will be very different in their subjects and manner of treatment from any that have appeared either in this country or on the continent, and are calculated to gratify the eye of the connoisseur, as well as to inform the mind of the professed architect. The work will form one handsome volume in quarto, with notes historical, critical, and descriptive.

Mr. Frend's Evening Amusements for the year 1808, make their appearance this month in pursuance of his general plan. Mr. Frend gives the appearances in the heavens, for every hour of the night, by which any object that strikes an observer, may, by consulting this volume, be known. The subjects discussed by way of exciting the attention of young people, and teaching them to form true notions of the Planetary System, are, for this year, the motion of the planets in their orbits, and the paths of comets, to which latter, the appearance of the comet this year gave rise.

Mr. Jones, the author of an approved Greek Grammar, has for some time devoted his attention to the composition of a Greek and English Lexicon, as a desideratum in literature. In order to execute this arduous undertaking, upon principles that shall ensure credit to himself and benefit to the public, he has employed considerable time in studying the oriental tongues. Having thus explored the Greek roots where they are most likely to be found, his object is to trace them from their primary to their secondary senses; and he hopes by this method to reduce the explanation of terms the most complicated to a comparatively short compass. In the course of the winter he will publish a Dissertation on the Origin and Properties of the Greek Tongue, with Specimens of the Plan pursued in the Construction of his Lexicon. Some learned men have asserted, that the Greek has an intimate connection with the Shanscrit, both in its terms and in its structure; and it will certainly be a matter of much curiosity to ascertain how far the immortal language of Greece bears any resemblance to what the pride of the Brahmins styles "The language of the Gods."

Mr. W. Savage, will publish in the course of the present month, a small volume of Descriptive Poetry, selected from the best modern authors, and principally having reference to subjects in Natural History.

Mr. Walter Scott's new poem entitled, "Marmion, or Flodden Field," is printing at Edinburgh, and is in considerable forwardness.

The Historical and Romantic Ballads, edited by Mr. Findlay, are now ready for publication, in two volumes octavo. The greater number of these ancient poems have never before been published. Prefixed are some Remarks on the Early State of Romantic Composition in Scotland.

Speedily will be published, a new edition of "The Dangers of the Country."

Part I. of a New British Encyclopedia, to be completed in the course of the present year, will be published on Monday, February 1, price 10s. 6d. entitled the British Encyclopedia, or Dictionary of Arts and Sciences; comprising an accurate and popular view of the present improved state of human knowledge. By William Nicholson, Author and Proprietor of the Philosophical Journal, and various other chemical, philosophical, and mathematical works.

I. The work will be printed by Whittingham, on fine yellow wove demy paper, in octavo, with double columns, and a beautiful new brevier type, in a superior style.

II. The publication will be completed in twelve monthly parts, commencing on the first of February, 1808, price 10s. 6d. each: the whole forming six large octavo volumes, illustrated by about two hundred elegant engravings by Lowry and Scott.

It is designed to be a New Dictionary, appropriated exclusively to the Arts and Sciences, and containing such a dense, accurate, and ample exhibition of our whole knowledge respecting them, as might with the greatest advantage be comprehended in the limits of six large octavo volumes.

Mr. Southey is preparing, as part of his Series of Ancient Romances, of which Amadis of Gaul, and Palmerin of England have already appeared, an edition of Mort Arthur, with an introduction and notes.

An interesting literary discovery of unpublished works of the late Robert Burns, has been made by Mr. Cromek, in his late tour through Scotland. The papers alluded to are numerous, and give a more particular account of the writings of the poet, and of his private life and concerns than have yet been laid before the public. In this collection are found a number of letters addressed to his friends, written with that enthusiasm and energy which so particularly characterized his genius. Several original poems have been rescued from oblivion in the same manner; and also some valuable observations on Scottish Songs and Music.

On the 25th of the current month will be published, with a Letter addressed to Samuel Whitbread, Esq. M. P. the Articles of Impeachment exhibited in the late Indictment against the Marquis of Wellesley, by James Paull, Esq.

Dr. William Burney, Master of the Naval Academy, Gosport, is preparing for the press an extensive Course of Mathematical Education for Young Gentlemen intended for the Navy.

Mr. Hervey Morris, has in a state of great forwardness for the press, a Historical and Topographical Dictionary of Ireland, which will make two large volumes in quarto, and will be illustrated by maps and plates. This work will contain the history of cities, towns, manors, castles and monasteries; of sieges and battles; biographical sketches, and an account of the natural and artificial curiosities of Ireland.

The History of the House of Stuart, by the late Charles James Fox, in the unfinished state in which he left it, will shortly be published; also his interesting and extensive Correspondence with the most Distinguished Characters of the present Reign.

An impartial and authentic history of the British Campaigns on the Rio de la Plata is now preparing for the press, and will be shortly published. It will comprehend the whole of the period from the departure of General Beresford from the Cape of Good Hope, to the final evacuation of South America by the British forces; and will include accounts of the civil and political state of the country, the nature of the soil, trade, and produce; the manners, customs, and character of the people: illustrated with maps, plates, &c. together with sketches of the costume of the inhabitants. The whole drawn up on the spot, and derived, with considerable labour and expence, from original documents, and from various sources of information, hitherto deemed inaccessible to strangers, by Philip Keating Roche, Esq. Captain in his Majesty's Seventeenth Regiment of Light Dragoons, and Major of Brigade to the Forces.

Dr. William Burney, Master of the Naval Academy, Gosport, intends, in the course of the winter, to publish The Naval Memoirs of Great Britain, extracted from the best Authorities; with occasional Remarks. It is intended to be a similar volume to Thompson's Military Memoirs.

An English gentleman, left in a diplomatic capacity by the commander of the forces at Buenos Ayres, intends giving to the public a historical work, on the Spanish Viceroyalties in South America. To assist him in this undertaking, he has had access to libraries in Buenos Ayres, containing documents which have never yet been consulted by those who have hitherto written on the subject; and he has met with no little aid from some liberal and enlightened clergymen, in possession of manuscripts from the different missionaries employed over the continent.

Dr. Richard Reece, author of the Domestic Medical Guide, &c. will shortly publish, in one volume royal octavo, a Practical Dictionary of Medicine, exhibiting a Comprehensive View of the late important Discoveries relating to the following Subjects, so far as they regard the Health of Man, the well-being of Society, and the general Cure of Maladies; viz. Anatomy, Botany, Casualties, Chemistry, Cloathing, Dietetics, Pharmacy, Physic, Physiology, Surgery, Midwifery, Therapeutics, &c. the whole comprising a regular View of the present improved State of Medical Science, (divested of all technical obscurities) adapted equally for the information of domestic life, and the regulation of the conduct of individuals

according to their various circumstances and situations, as well as for professional reference.

Mr. Parkinson, of Hoxton, has nearly ready for publication, the second volume of his elaborate, scientific, valuable, and interesting work, On the Organic Remains of a Former World.

A new Publication is announced under the Title of "*Pantologia*" comprehending Essays, Treatises, and Systems, arranged alphabetically; and likewise a general Dictionary of Arts, Sciences, and Words. By John Mason Good, Esq., Olinthus Gregory, A. M. of the Royal Military Academy, Woolwich, and Mr. Newton Bosworth of Cambridge, with the assistance of other gentlemen of eminence in the respective Departments they undertake." Part I. price ten shillings and six pence, printed by Bensley and Davison in royal 8vo, and illustrated with new maps many of them beautifully coloured, will be published on the first day of March next. The work will not exceed ten volumes, consisting each of three monthly parts, and probably will not extend to more than eight or nine.

In the press and to be published in a few days. A discourse on the Nature and Design of the Holy Eucharist, commonly called the Sacrament of the Lord's Supper; in which the manner of its celebration, the proper meaning of the different Epithets given to it in the Scriptures and by the primitive Church, its Substitution for the Passover, the abuses crept into the celebration of it, its importance to the edification of the church of Christ,, and to the authenticity of Divine Revelation, are fully pointed out. With an Introduction in which the Question, *Did our blessed Lord eat the Passover in the last year of his Ministry?* is amply considered. By Adam Clarke.

Art. XXX. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

Communications to the Board of Agriculture, on subjects relative to the Husbandry and Internal Improvement of the Country. Vol. V. part 2. 4to 10s. The five volumes may be had complete, price 4l. 19s. in boards.

Essays on the natural History and Origin of Peat Moss: the particular qualities of the substance; the means of improving it as a soil; the methods of converting it into manure, and other economical purposes to which it may be subservient. By the Rev. Robert Rennie, Kilsyth, 8vo.

ARCHITECTURE.

A Series of Designs for Villas and Country Houses: adapted with Economy to the comforts and elegancies of modern Life; with plans and explanations to each. To which is prefixed, an Essay on modern architectural Taste by C. A. Busby, Architect. Engraved on 24 plates, with appropriate Scenery, Royal 4to. 1l. 5s.

A Collection of Designs for Modern Embellishments, suitable to Parlours, Dining and Drawing-rooms, Folding-doors, Chimney-pieces, Virandas, Friezes, &c. by C. A. Busby, Architect, engraved on 24 plates, 14 of which are coloured, royal 4to. 1l. 11s. 6d.

BIBLIOGRAPHY.

The new London Catalogue of Books, with their sizes and prices. Containing the Books which have been published, and such as have been altered in size and price, since the London Catalogue of Books to the end of the year 1800. 8vo. 5s.

BIOGRAPHY.

The exemplary Life and Character of James Bonnell, Esq. late Accomptant General of Ireland, by William Hamilton, A. M. Archdeacon of Armagh, a new edition, 12mo. 4s. 6d.

Memoirs of the Life of Colonel Hutchinson written by his Widow Lucy, daughter of Sir Allen Apsley, new edition, 4to. 1l. 11s. 6d. royal paper, 2l. 12s. 6d.

The Life of George Washington, first President of the United States, by D. Ramsay, 9s.

BOTANY.

An Introduction to Physiological and Systematical Botany. By James Edward Smith, M. D. F. R. S. &c. President of the Linnean Society, illustrated by 15 plates, 8vo. 14s.

COMMERCE.

The Radical Cause of the present distress of the West-India Planters pointed out; and the inefficacy of the measures which have been hitherto proposed for relieving them demonstrated; with Remarks on several publications relative to the value of the West India Trade, by W. Spence, author of Britain Independent of Commerce, 8vo. 5s.

EDUCATION.

Thoughts on Education by Maria Benson, 12mo. 5s.

HISTORY.

An Account of the Siege, Bombardment and Capitulation of Copenhagen, by F. L. Sommers, 1s.

Elements of general History, ancient and modern. To which are added a table of Chronology and a comparative View of ancient and modern Geography, illustrated by Maps, by Alexander Fraser Tytler, Esq. 2 Vols. 8vo. 15s.

The History of France, under the Kings of the Race of Valois, from the accession of Charles V in 1364 to the Death of Charles IX in 1574 a new Edition, By Nathaniel William Wraxall, Esq. 2 Vols. 8vo. 16s.

JURISPRUDENCE.

A Collection of Precedents, Orders, &c. in Bankruptcy, with notes of decisions on by Basil Montague, Esq. 2 vols. 12mo. 10s. 6d.

Notifications, Orders, and Instructions, relating to prize subjects during the present War, 2s. 6d.

A short view of Legal Bibliography, containing some critical observations on the Authority of the Reporters and other Law Writers; collected from the best authorities by Richard Whalley Bridgeman, Esq. 8s. 8vo.

Reports of cases, argued and determined in the High Court of Admiralty, in the time of the Right Honourable Sir William Scott by C. Robinson, LL. D. Vol. VI. part 1, 6s.

Proceedings of a Court Martial on H. Button, private in the Gosport Volunteer Infantry, commanded by Major T. Whilcomb, on charges of Desertion, Intoxication, &c. 6d.

Summary of the Duties of a Justice of the Peace, out of sessions, with preliminary Observations, by Henry James Pye, Esq. 12mo. 8s.

MATHEMATICS.

Mathematical Tables; containing the Logarithms of numbers, Logarithms of Sines, Tangents and Secants, and a Traverse Table; to which are prefixed Logarithmical, Arithmetic and Plane Trigonometry; also examples on the mensuration of heights and distances, for the use of schools and an appendix, explaining the application of Logarithms to the mensuration of heights by the Barometer, by J. Brown, Mathematician, 8vo. 9s. 6d.

MEDICINE.

A Letter on the Practice of Midwifery, occasioned by, and including an Account of a late unfortunate Case, with some observations and Reflections on the subjects, by John Boys, Physician, Man-Midwife to the Westminster General Dispensary and Teacher of Midwifery in London 1s. 6d.

The Philosophy of Medicine: being Medical extracts on the Preservation of Health and the cure of Diseases; including the Laws of Animal Economy and the Doctrines of Pneumatic Medicine, by Robert I Thornton, M. D. 3 vols. 8vo. 3l. boards fourth edition.

MILITARY TACTICS.

The Review exercise and evolutions of a Squadron, methodically arranged and illustrated by a series of engravings descriptive of the relative situation of the commissioned, staff, and non-commissioned Officers, &c. on Parade and in Manœuvre, 12mo. 6s.

MISCELLANIES.

Observations on Stage-Waggons, Stage-Coaches, Turnpike Roads, Toll-Bars, Weighing Machines, &c, by William Deacon 2s. 6d.

A Cabinet of Curiosities, by J. Taylor, 3s.

Oxoniana, or Anecdotes, Historical, Antiquarian and Biographical, compiled chiefly from original Manuscripts, in the Bodleian and other Libraries, at Oxford, 4 vols. 8vo. 1l. 1s.

The Asiatic Annual Register for 1803.

Asiatic Researches; or, Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature, of Asia, printed verbatim from the Calcutta edition, Vol. 8. 8vo. 12s. 4to. 1l. 10s. boards.

The East India Register and Directory for 1808; containing, the Company's Establishments at home and abroad; with the Casualties that occurred in the last Year. An Account of the College at Hertford. Various Rules and Regulations respecting the Company's Service, and much other useful information, by John Mathison, and Alexander Way Mason of the Secretary's Office, East India House, 6s. 6d.

The Remains of Henry Kirkwhite, of Henry Kirkwhite, of Nottingham, late of St. John's College Cambridge; with an Account of his Life, by Robert Southey, with an Elegant Head of the Author, and other Plates, 3 Vols. 8vo. 14s.

POETRY.

Exodus; an Epic Poem, in twelve Books, by C. Hoyle, M. A. 8vo. 9s.

THEOLOGY.

Sermons on various Subjects and Occasions, for the Use of Families and Country Congregations, by the Rev. John Nance, M. A. 8vo. 6s.

The Stability of the Reformed Christian Church; a Sermon Preached in Lambeth Chapel, on the fourth of October, 1807; at the Consecration of the Right Rev. John Luxmoore, D. D. Lord Bishop of Bristol, and published at the command of His Grace the Lord Archbishop of Canterbury, by John Roberts, A. M. F. R. S. Fellow of Eton College, Vicar of Burnham in Buckinghamshire, and Chaplain to the Earl of Carlisle, 1s. 6d.

Preparation for the Holy Order of Deacons; or, the first Question proposed to Candidates for the Holy Order of Deacons elucidated: A charge, delivered previously to an Ordination, by George Isaac Huntingford, D. D. F. R. S. Bishop of Gloucester, and Warden of Winchester College, 8vo. 1s. 6.

Select Hymns; A Supplement to Dr. Watts's Psalms and Hymns, primarily designed for the Use of the Congregation assembling in the Hoxton Academy, 2s. bound. calf, 2s. 6d.

A Supplement to Dr. Watts's Psalms and Hymns, selected from various Authors, by William Mason, 2s. bound.

The Waters of Bethesda; a Sermon preached in the Parish Church of St. John Margate, in the Isle of Thanet, August 30, for the General Sea Bathing Infirmary at Margate, by the Rev. J. Plumptree, M. A. 1s.

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A Sermon Preached at the Consecration of the Chapel of Salisbury, September 8, 1807, by Thomas Dunham Whitaker, 3s. 6d.

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Religious Courtship; or, Historical Discourses on the Necessity of marrying Religious Husbands and Wives only; &c. new edit. With four elegant Plates, designed and engraved by Hopwood, 18mo. 4s. 6d.

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The Romantic and Picturesque Scenes of England and Wales from Drawings by P. J. D. Loutherbourg, Esq. with Historical and Descriptive Accounts of the Places of which Views are given, folio, 8l. 8s.

A General, Historical, and Topographical Description of Caucasus, translated from the Works of Dr. Reineggs and Marshal Bieberstein, two vols. 8vo. With a Map and three Plates, Price 15s. in boards.

CORRESPONDENCE.

It is necessary to apologize to some of our readers, for the omission of two articles in the present number which they had reason to expect would be inserted; the review of *Fellowes's Body of Theology* having been delayed by illness, and that of *Nightingale's Portraiture of Methodism* having been excluded by a late and sudden pressure of temporary matter. Both may be expected in the February Number.

In answer to numerous correspondents whose communications have been recently forwarded to us, we can only promise them the most prompt attention in our power.

J. C. H. will probably hear from us on the first suitable occasion.